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INDEX TO VOLUME VIII.

1893.

ACKNOWLEDGMENT 312
ACKNOWLEDGMENT 340
AFRICA:
Among the Bule 5
Exploration in West Africa, Report, Part I. 63
Darkest Africa and the Way In 151
How it is Proposed to Work the New Station 152
Busy Life at Benito Station 153
A Christian Endeavor Society in Africa . . 155
Locale of Batanga and an Incident 155
Echoes from Africa—Verse 156
The Transfer of Kangwe 157
Latest from a Kangwe Worker 157
Exploration in Africa. Report, Part II. . . 159
Editorial Notes 2, 29, 61, 89, 121, 149, 177, 205, 233, 262, 290
Letters from 163, 252, 305
ANOTHER YEAR, 1892–1893 3
ANNUAL MEETINGS, ... 166–173
AUXILIARIES, TO THE 24, 56 83, 116, 143, 199, 228, 258, 285, 313, 341
AUXILIARIES AND BANDS, NEW . . 27, 58, 86, 118, 145, 230, 287, 344
BOOKS RECEIVED, ... 23, 55, 82, 142, 199, 228, 258, 313, 340
BOXES, HINTS ABOUT 62, 206, 227
CHEMICAL RAYS 20, 113
CHILD SHALL LEAD THEM, A LITTLE . . . 254
CHINA:
The Gospel Taking Root on Hainan . . . 12
Three Peking Patients 31
Among Shanghai Women 32
Through the School to the Home 34
Loi Women 35
Our School for Deaf Mutes in China . . . 37
Girls' Boarding Schools, Central Mission . 39
"Rejoice, I Have Found My Sheep" . . 40
Which Mr. Chalfant? 42
Life in Shantung.—I. Economics 43
New Home in Chiningchow 107
Chinese Christians Ret'd from America . . 181
Journey in the Loi Country 184
Riot at Ichowfu 261
Which Mr. Chalfant was it? 301
Testifying to the Grace of God, I. 333
Letters from 47, 110, 164, 193, 220, 253, 278, 306, 335
CHINESE IN AMERICA:
Chinese Exclusion Act 179
Effect of Chinese Exclusion Act, in China . 179
Missions in California 180
Work Among Chinese in New York . . . 183
Missions in Oregon 189
Corner-stone Laying of New "Home" . . 219
CHRISTIAN ENDEAVOR PAPER 53
CHRISTIAN ENDEAVOR AROUND THE WORLD 277
COCHRAN, MRS. D. P. 186
CONFERENCE OF WOMAN'S SOCIETIES . . . 257
CONGRESS OF MISSIONS, CHICAGO 308
DEATH OF A SWEET CHILD 292
EASTER CALL, OUR—Verse 112
EDITORIAL NOTES (in part):
Converts 29, 89, 122, 150, 205, 233
Deaths 61, 122, 150, 177, 317
Finances 1, 89, 121, 149, 177, 317
Journeys, ... 1, 29, 150, 178
Lantern Slides 62, 178, 318
Medical . . 29, 30, 89, 90, 122, 150, 206, 317
Mirza Ibrahim 177
Mohammedans 2, 122, 290
Self-denial Week 89, 121
Various Societies 2, 30, 61, 149, 150, 178, 206, 234
FAR ECHOES 74
GIFT, THE LITTLE—Verse 55
GIFTS—Verse 340
HERESY, A 31
HIS WORD TO ME—Verse 227
HOW WE FORMED A SOCIETY IN LA JUNTA . 23
ILLUSTRATIONS:
Africa, Maps, 152, 153; Recess at Baraka School, 154; Galwa Mothers, 157; Sewing School, 158; Resting on the March, 160; Types on the Ogowe, 161; *Brazil*, Parana Railway, 293; Garden in Curityba, 294; *Chili*, Procession of Corpus Christi, 299; Vineyard, 300; *China*, Loi House, 12; Chapel and School, Nodoa, 13; Shanghai Harbor, 33; Loi Women, 35; Map, 36; Loi House, 37; "The Way Mr. Chalfant Itinerates," 42; Chinese Gentleman, 44; Peasant, 44; Pagoda, 182; Arch, Hainan, 185; *India*, Tatti and Punkha-Pullers, 93; Pounding Rice, 94; Map, 96; High and Low, 99; Fortress at Jhansi, 101; Lepers at Ambala, 106; Eye Ward, Ambala, 218; *Japan*, Pilgrim, 236; Street in Osaka, 237; Map, 238; Bible Women, 240; Newspaper Dealer, 242; Osaka Castle, 245; *Korea*, Korean Mother and Daughters, 14; Map, 208; Off Fusan, 209; Mr. Moon, 212; Mr. Quak, 212; Korean Scholar, 215; Village, 217; *Laos*, Lao Girls, 7; Woman's Ward, Lakawn, 126; Famine Sufferers, 133; Foliage, 188; *Mexico*, Church Edifice, 66; Tower at Tlaxcala, 67; Interior of House, 69; Mexican Faces, 71; Castle of Chapultepec, 72; *Persia*, Mrs. Cochran, 187; Tower, Ispahan, 264; Market in Julfa, 265; Suhrool, 268; Village Girl, 271; Moressa, 271; Ruin at Rhages, 273; Inscription at Rhages, 274; *Siam*, Map, 128; Bangkok, 130; Threshing Rice, 131; *Syria*, Frontispiece: Bedouins, Cedars of Lebanon, Sarcophagus; Oven at Hadeth, 9; Map, 10; Zahleh, 321; Bit of Beirût, 323; Maronite and Greek Priests, 328; Church at Minyara, 326; Hermon, 332.

INDIA:
A Cholera Victim of the Mela 13
Hindu Women and Woman's Work . . . 91
An Ordination in South India 91
Some Homely Facts to be Reckoned With . 92
A Working Chapter on North India . . . 94
The Trouble Was, She Couldn't Read . . 98
In India 98
Sunday Routine of One Missionary . . . 100
Jhansi 100
Reports from South India 102
Changes Which Their Eyes Have Seen . . 105
Visit to the Leper Asylum, Ambala . . . 106
Medical Equipment at Ambala Not Sufficient 217
A Leper Incident at Saharanpur 303
Editorial Notes . . . 1, 62, 122, 206, 233, 290
Letters from, 18, 76, 109, 138, 165, 191, 279, 306
INDIANS, NORTH AMERICAN . . 77, 78, 177, 178
INTERNATIONAL COMMITTEE, MESSAGE FROM 226
JAPAN:
How One Japanese Home Became Christian 6
Christianity and Loyalty in Japan 15
Still There—Takata and Naoetsu 235
The Osaka Field, West Japan 237
Is the American Missionary Out of Date? . 238
A Circuit Training-Class for Bible Women . 239
One Instance 241
Christian Literature in Japan 241
How One Candlestick was Set in its Place . 243
New Move at Girls' School, Osaka 243
The Romish Church in Yamaguchi 244
Bequests for Christian Work, from Japanese Girls 246
Letters from 16, 49, 111, 165, 193, 221, 250, 307, 337
KOREA:
High Class Korean Women 14
The Church Established in Korea 134
A Glimpse of Korean Gratitude 207
A Case of Thunder-Bolt Rank 209
I. Two Old Friends. II. The Three Kims of Gensan 211
Woman's Work in Korea 213
Some Korean Folks 214
Opening the New Station at Gensan . . . 216
How the Baby Got Into Seoul 218
Letters from 193, 336
LETTER TO OLD SAINTS, A PRIVATE. . . . 225
LIFE, LIGHT, AND LOVE 195
LORD'S SONG IN A STRANGE LAND, THE . . 291
LUNCHES, A CHAPTER ON 51
MEN FOR MISSIONS 256
MCBETH, MISS S. L. 177, 206, 218
MEXICO AND GUATEMALA:
Church Edifices in the Mexico Missions . . 66
Mexico City. Girls' School Report . . . 68
Showing Her Colors 68
Outside the Schoolroom in Mexico 70
Commencement Week at Saltillo 73
Letters from 19, 223, 281
MISSIONARY MEETING AT WASHINGTON . . 197
MISSIONARY MEETINGS, CONDUCT OF . . . 140
MITCHELL, DR. ARTHUR 149, 177
MORE EXCELLENT WAY, A 338
MRS. JANE SMITH'S CONVERSION 80
PERSIA:
Mothers and Daughters at Oroomiah . . . 11
Attack upon Miss Melton 247
Six Hundred Miles on Horseback 263
The Mosul Situation 266
Suhrool Village 267
A Hamadan Chapter 269
A Notable Woman 270
Incidents Connected with Revivals of 1893 . 271
A Day at Rhages 273
More Entertaining than Accurate 275
A Tabriz Chapter 275
Among Jews in Teheran 302
Editorial Notes, 2, 29, 90, 121, 177, 233, 261, 290
Letters from . . . 17, 75, 138, 192, 223, 334
PROGRAMMES OF MONTHLY MEETING . . 20, 51, 79, 139, 166, 195, 224, 254, 282, 308, 334
PROGRAMMES, ABOUT, WHAT READERS SAY . 141
ROBBING GOD 283
SET FREE TO SERVE 114
SIAM AND LAOS:
First Boarding School for Girls at Lakawn . 7
Hear Those Missionaries in Laos! 123
How Will the Church Answer the Mission? . 125
Fresh Facts from the Laos Mission . . . 126
Outline Map and Mission Outline, Siam . . 127
Sunday-school Lessons That Struck Home . 129
Vacation and Term Time 129
Rice—The Primary Food of Farther India . 131
Lively Times at Lakawn 133
Outfit for Lao Land 187
From Siam—What? 276
Editorial Notes 2, 29, 150, 233, 262
Letters from . . . 135, 136, 223, 251, 304, 337
SINCE LAST MONTH 23, 56, 83, 116, 142, 173, 198, 228, 257, 285, 312, 341
SOUTH AMERICA. BRAZIL:
A Figure Head 162
What One New Testament Accomplished . 291
Natural Features of Paraná Province . . 293
In Remembrance of a Good Pastor . . . 296
Christian Work at Botucatú 296
A Woman of Sergipè Province 298
The Men with Saddlebags 301
Letter from 49
CHILI:
In the Lord's Vineyard at Santiago . . . 298
Letters from 223, 337
COLOMBIA:
A Year in 294
Letters from 164, 222
SOCIETIES AND FIELD, BETWEEN THE . . . 79
SPECIAL OBJECTS UNDER AN ENGLISH LIGHT 22
SUGGESTION CORNER 55, 227, 284
SYRIA:
All Aboard for North Syria. III. 8
Daily Experiences at Zahleh 45
Hadeth Wives and Bedouin Mothers and Brides 319
A Blizzard in Sunny Syria 320
August Days at Suk el Ghurb 321
A Bit of Beirût 322
In a Syrian Kindergarten 323
Salutation Number Two 324
A Rough North Syria Tour 325
A Day in Abeih with a Veteran 327
Sidon Seminary Report 329
Sidon Commencement seen from Zahleh . . 330
In the Holy Land 331
THOU KNOWEST, LORD—Verse 53
TREASURERS' REPORTS 27, 59, 86, 119, 145, 174, 201, 230, 259, 288, 315, 344
USE OF THE V. P. 21
WARNING CONCERNING SENDING FREIGHT . 54
WOMAN'S PLEA FOR WOMAN—Verse . . . 197
YOUNG LADIES AND THE MISSIONARY MEETING 282
YOUNG PEOPLE'S SOCIETIES, FOR 224

WOMAN'S WORK FOR WOMAN.

VOL. VIII. NOVEMBER, 1893. NO. 11.

THE Board of Foreign Missions appoints no successor to Dr. Arthur Mitchell. Those missions which were his charge are divided between his colleagues, and this addition to their labors is rendered possible by a new and happy arrangement. Rev. Benj. Labaree, D.D., so long of the Persia Mission and so well known to the Churches, is called to the Mission House as Recording Secretary. He takes charge of correspondence with candidates, returned missionaries and an interrogating public, besides assuming other and distracting cares, which belong to the home side of the work of the Board, and which have hitherto absorbed much thought and time of all the Secretaries. Dr. Labaree has been carrying the revised Syriac Bible through the press, and is detained in this country by an invalid family.

The Mission House has been highly favored in recent years, by the presence of several master workmen from the foreign field. Besides Dr. Labaree, Dr. Samuel Jessup and Dr. Dennis, both of Syria, temporarily occupied desks here. The latter, it is generally known, is gratuitously serving the Board, on the staff of *The Church at Home and Abroad*, and in manifold missionary labors, while he remains in New York.

A PECULIARLY tender farewell meeting was that held in Dr. Ellinwood's office on September 22d. The only departing missionaries were Rev. Benj. Labaree, Jr., and his bride, who is the daughter of Rev. Henry and the late Mrs. Clara Schauffler, and granddaughter of Dr. and Mrs. Wm. Schauffler, all whose names are bound up in the history of missions in Turkey. The grandmother, yet living at the age of ninety-one-and-a-half years, gave her benediction on the "succession," thus kept up.

The presence of both fathers of the young couple, in the meeting, and their remarks were affecting. "Self-denial," said Dr. Schauffler, "I am ashamed of the word. I don't want anything to do with it." Dr. Ellinwood, instancing the example of Hannibal swearing his son on the altar to be an enemy to Rome, said that Dr. Labaree, in a more sacred way, had called upon his son to stand in his place in Persia. Dr. Lowrie, in a voice full of sympathy, led in prayer. Our Armenian brother, Mr. Tamazarian, formerly of Tabriz, was warmly welcomed in the meeting and sailed, also, the next day on his way to the Teheran field.

DR. PATON, not only the venerable and famous New Hebrides missionary but, now that he has been often in and out amongst us, to the joy and edification of the American Churches, the beloved Dr. Paton, sailed for Glasgow on September 30, and will shortly return to Australia. He expresses great thankfulness for the kindness he has experienced from Christians in this country, and for the friendly reception accorded him by President Cleveland, but is a little discouraged that our government has, so far, done nothing to remove the injuries of which he made complaint; also, that a Romanist of high place in England has lately made an attack upon the New Hebrides Mission and, on account of the failure of Banks in Australia, some of the wealthiest supporters of the Mission have become poor, and they have been obliged to lower missionary salaries and to suspend the vessel which communicated monthly between Sydney and the Islands.

IF they want to stir up the United States Government let them just strike an American woman. Our Minister at Constantinople telegraphed the State Department at Washington, September 23d, that "by reason of unnecessary delay in the trial of those accused of the attack on

Miss Melton," the Governor of Mosul had been removed and the Grand Vizier would send a new man "duly instructed to punish the guilty." But the journey from the Capital requires twenty days. Seven arrested men, it will be remembered, were taken to Mosul for trial the first of August.

Miss Melton has nearly recovered from her injuries and thinks it was a most beautiful providence that made her the object of a midnight attack, rather than any other member of the little mission circle. She is very proud of three of her pupils who have been teaching "orderly" and "model" schools this summer in the wild mountain villages of Shock, Hassan, and Dehi.

The author of *Persia and the Persia Question*, Mr. Curzon, M.P., says he has never met a grown-up Mohammedan convert in that country. It is not the fault of the Mohammedan converts that the distinguished gentleman has not met them. Some of our missionaries meet them every day. A great many persons met the martyr Mirza Ibrahim. During the last year, a Moslem man in one city and a woman in another, have asked to openly confess Christ and at least five Moslem men and a girl (known to our missionaries) in one city, and two women in another, have secretly acknowledged the Saviour. Moslem boys and girls are in the schools. As many as fifty Moslems have been seen at two separate religious services, the past year, and it is believed that thousands of them have listened to the proclamation of the gospel.

In returning to America, after a term of fourteen years' uninterrupted service, Miss C. O. Van Duzee left some fresh tokens of encouragement behind her at Salmas, Persia. Of the seven villages from which her pupils came, three had never sent girls until last year; two opposition schools, which would never have existed but for the mission school, had been opened and were teaching forty girls to read; and she had, herself, begun teaching a class of married women where it had been held as an axiom that no married person, even though only thirteen years old, could possibly learn to read.

Out of deference to the South American fashion, we have been trying to write "Chile" for a year past, but with this number we return to the old spelling, Chili, and propose to continue it until we have further light.

Mr. Boomer says that between Santiago and Chillan, 240 miles, there is no missionary work except one Methodist school, at Talca, the fourth city in Chili, and our little pastorless church at Constitucion. "What impression," he asks, "can be made on behalf of evangelical Christianity in Santiago, with its 200,000 people, while only one man is there to preach in Spanish? A little south of Santiago lie San Bernardo, Melipilla, Rancaugua and San Fernando, each with a population of 3,000–6,000, where are no Christian workers of any society."

Our brother Hyde, who went to North India a year ago, puts it this way. He tells of a Native Christian girl in Ferozepore who has been trained for medical work, "the only one in that city of 20,000 who gives herself to work among the women." He says she is sometimes insulted on the public streets, but perseveres, "an example of what skill and courage and grace Christian missions develop. When Mrs. Newton and her daughters return this fall, there will be, at most, only four workers among the women and girls of this whole district. This state of things must pierce the Saviour's heart. How can he see of the travail of his soul and be *satisfied*, when there are only four workers to 350,000 women?"

Every Station of the Gaboon Mission received good additions to the Church last year. At Baraka, 16; Benito, 34, from five tribes; Batanga, 81; on the Ogowe, 40, including the *first man from the Fañ;* at Angom, a church organized with fourteen members. June 4, 1893, eleven were received at Benito. All these, as Miss Christensen says, "enjoy the same promises that we enjoy and the Saviour will stand by His chosen till the end of the world."

As an example of the usual, not exceptional, treatment accorded to our missionaries by Koreans, Miss Doty mentions that, on the evening of "a very good Korean holiday," a promiscuous company of boys, with the usual glee that accompanies that sport, were sending off firecrackers from the top of a pile of dirt, when, catching sight of several ladies of our Mission, one said: "Don't fire any more until the ladies have passed; they will be frightened." Thereupon the firing stopped, to be renewed when our friends were at a safe distance beyond them.

OUR MISSIONARIES IN SOUTH AMERICA,

AND POST-OFFICE ADDRESSES.

Mrs. Geo. W. Chamberlain,	Bahia, Brazil.	Mrs. Geo. A. Landes,	Curityba, Parana, Brazil.
Miss Laura Chamberlain,	" "	Mrs. Thos. J. Porter,	" " "
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Miss Mary P. Dascomb,	Curityba, Parana, Brazil.	Mrs. J. G. Touzeau,	Medillin, "
Miss Ella Kuhl,	" " "		

In this country: Mrs. T. H. Candor, Delta, Pa.; Mrs. James F. Garvin, Terre Haute, Ind.

* Teachers of the Mission, not Missionaries of the Board.

THE LORD'S SONG IN A STRANGE LAND.

"How shall we sing the Lord's song in a strange land?"

We have often thought of the pathos and naturalness of this outburst from the heart of the Jewish exile in Babylon when called, in a foreign land and among a strange people with idolatrous rites, to sing the songs of Jehovah's worship. These melodies were linked with all that was most sacred and tender in his recollections of "Jerusalem the Glorious." How could his heavy heart raise those strains, while sitting under the shadow of alien fanes and far from the land of his passionate affection? Were it not better to keep a proud and mournful silence—aye, to "hang his harp on the willows" and weep at the memory of his own beloved land with its holy convocations, its silver trumpets, and its pæans of praise which once thrilled his soul?

This was, however, a mood which passed, for noble songs and prophecies were the outgrowth of those days of exile, and the record of those brave men and true, who lifted up their voices and lived their witnessing lives in the midst of gloom and enmity, have been an inspiration to the ages which have followed.

The stifling and oppressive influence of colossal, false faiths in the foreign lands where the missionary has made his abode is one with which he has to contend, and something akin to the exile's mood is not an unknown experience. It comes, perhaps, oftener in the early days of this self-imposed exile, when the strange land seems strangest; or, again, when weary and oppressed with a realization of the mighty hold these false faiths have, upon the hearts of those around him, and with a keen sense of the utterly alien character of his environment. It is at such times that the missionary needs to "call upon all that is within him" to *sing out* God's praise. The thought that it is the "*Lord's* song" and that he himself is there to sing it, will be an inspiration, and will help him to gain the victory over this heart-heaviness and sense of oppression. Let him remember that when this song is sung so clearly that every heart can hear, when it has soared aloft in its full sweetness and strength, when its echoes have rung far and near, the land will be no more strange, but only a part of Jehovah's own realm.

Sing on then, brothers, sisters, when the dark mood comes. It is for this we cross the seas. "The song Christianity sings to a lost world is a love song," says one. Sing, then, this matchless song and the false old faiths shall crumble, the fettered hearts go free. Let us be patient, for sin has made the ear very dull to this sweet melody, but the world's need is grievous and the magic of the song will tell. A subtle power from above will open the closed windows of the soul; the song shall enter, and pardon, peace, purity and hope shall spring from its winning grace. Amid the mosques or the idol shrines, with strange faces and strange tongues on every side, let us feel the human hearts that beat ever near us, and, above the muezzin's call or the idolater's prayer, let the Lord's song sound clear, sweet and true.

Mary Pinneo Dennis.

DEATH OF A SINGULARLY SWEET CHILD.

A GREAT many children have been loved and wept on Hainan before, but never one like her; and many graves are on that island, but none with the significance of this, probably the first where an American, it may be any white face, has been laid, the only grave of a Christian child in the soil of that heathen land.

Flora Pierrepont Gilman, though not seven years old, had, in her child-way, done a missionary work. The Hainanese loved her, and they as well as foreigners admired her exact use of Chinese and English. Until a month before her death * she had been a strong, active child, and she was but three days in bed. Her appreciative friend, Rev. A. E. Street, has written about the closing scenes in Flora's short life. Of the funeral, Mr. Street says:

"On August 6, at 5.30 P.M., she was buried behind the palms next to the hedge, on the east side of the house. A formal service was held in the chapel and there was our usual singing, Scripture-reading, and prayer at the grave. There was quite a gathering of our people, and some of the women that Flora had helped to teach the Lord's Prayer, etc., seemed to feel her loss keenly, and their sympathy was a help to Mrs. Gilman. The Chinese doctor, Ui, (foreign-educated), has been almost all that an American could have been. It was a remarkable sight to see six Chinese, of their own accord, carry the casket to the grave. you know how hard it is in this country to get any one to touch the dead. Our people have shown very little of this feeling, thanks to the power of God in their hearts. Ui the doctor, A Sin the printer, and some of the boys have been so thoughtful and efficient that it was a great comfort and help. One of the pallbearers was an old Hakka, who was admitted to the Church as the first one of those among whom we have been working so satisfactorily lately in Hoang-sio.

"If ever any one was ready for her eternal home, Flora was. Her faith shamed us all. You know how she always preferred Bible stories to any others, and her whole life was enveloped in an atmosphere of Bible truth and the real presence of Jesus in daily life. She rarely spoke of 'God;' it was always 'Jesus.' In spite of the force of character she had, she was one of the most tractable children I ever saw. She entered upon the fight with evil more like a grown person and had her victories. We said she was more like a woman than a child. It is hard to see why she should not have lived to be a well-spring to this whole island; but God knows.

"One of the touching incidents was that the man from Hong Kong collecting flowers here, brought as his own offering two beautiful crowns and a cross of white flowers to place on the casket. The sympathy and consideration shown by all the Chinese has been such that ever after this they will seem like real brothers."

* See "Since Last Month."

WHAT ONE COPY OF THE NEW TESTAMENT ACCOMPLISHED.

[From a Brazilian Colporteur's Report, date about 1880.]

Two or three years ago Rangel visited this place (Santa Cruz do Rio Pardo), but found no one desirous of possessing the Word of God. After much persuasion, he succeeded in inducing one woman to to buy a New Testament. He offered some tracts to the husband, who would have refused, but the wife urged him to take them so as "not to seem rude." This woman after a few months found the Saviour. The husband continued indifferent, refusing to read the Bible. One day she was sitting in the hammock reading her Testament when he came and sat down by her. She read aloud for a time and then, saying that she must go to see about something, handed him the book. She went to her room and continued there pleading for his conversion, and he continued reading for several hours, declaring, as he closed the book that he was convinced, and, his after life showed, converted.

The wife's joy was unbounded in witnessing the power and goodness of God in changing an utterly irreligious man into a humble and fervent disciple of Christ.

This man, a self-taught physician, on account of his intelligence and good judg-

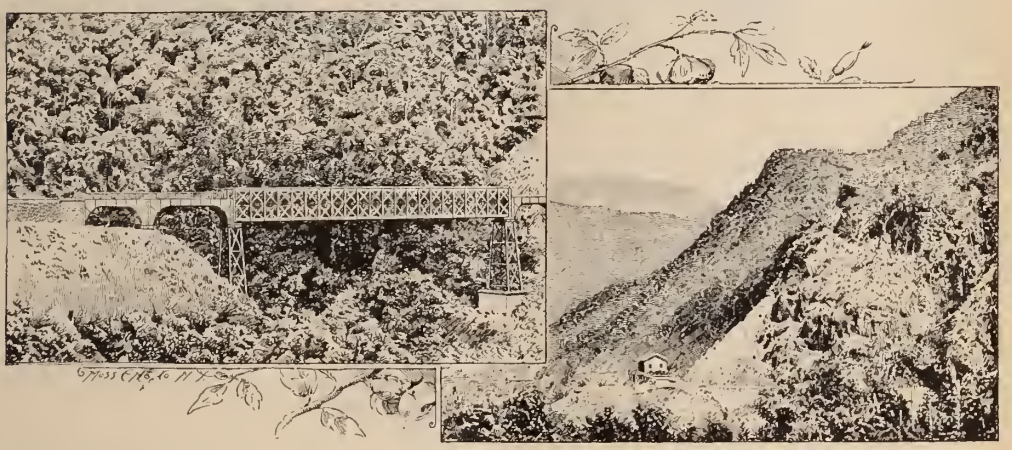
ment and pleasant manners, had long been one of the most influential men of the community. After his conversion, when called to attend a sick person, before inquiring the symptoms, he would first read a chapter of the Bible, saying it was most important to cure the soul, before he did anything for the body, that Christ was the great physician of the body, as well as the soul. Since following this system, he has had uniform and most remarkable success in the treatment of all kinds of disease.

The daily testimony of this man and his wife, together with their earnest efforts to spread the knowledge of the Gospel, resulted in the establishing of a regularly organized church, of which the first thirty-nine members were gathered within two years.

The membership was seventy-one in 1889. Sr. Braga in one trip through the district in which this church lies, in 1890, received fifty-eight persons into communion.

Do missions pay?

Elizabeth Day Howell.



ON THE PARANÀ RAILWAY.

SOME NATURAL FEATURES OF PARANÀ PROVINCE, BRAZIL.

YESTERDAY a very interesting gentleman called to see one of our girls, the daughter of a colonel in the Brazilian Army. He is a military engineer, and is commissioned by government to explore the interior of the State. He spent some time on the Paranà River and is enthusiastic over the richness of the soil and the fine natural scenery of that region. There is an island in the river called the *Illia de Sete Quedas*, Island of Seven Cascades. Below the island there is a magnificent waterfall of seven cascades glowing in rainbow colors. It is said to be the finest in Brazil, but so inaccessible that few white men have seen it.

The Paranà River separates us from Matto Grosso, Brazil, on the northwest, and from Paraguay on the west. The Iguaçu is the southern limit and separates Paranà Province from Santa Catharina. Iguaçu is an Indian word; it means great water. A short distance from its mouth is a beautiful waterfall fifty metres high. The Paranà Valley from the Seven Cascades to the mouth of the Iguaçu is very fertile, and will produce coffee and sugar cane. Captain Rozsanyi said they spent some time in searching for the ruins of two towns built by the Jesuits in the fifteenth century. One was called Santa Maria and was near the Iguaçu; the other Guayra, founded in 1557, near the Cascades. They did not find the ruins, but on the Paraguay bank of the river they found people who said that they were not Paraguayanos but Guayranos, descendants, it is supposed, of people from the lost town who abandoned the place in 1631 on account of persecution from the Indians. They found lemon trees in the Paranà and Iguaçu Valley. The Indians had a name for lemons very like our *limão*.

Guarapuava means wild tiger. It is our most western town; the place where Frederick Lenington, the son of Rev. Robert Lenington, is working away brave-

ly. He has a Sabbath-school of one hundred pupils, and church services are well attended. Our port, Paranaguá, is nearly on the same parallel with Curityba, Palma, and the mouth of the Iguaçu. There should be a railroad crossing the State connecting the port with the Paranà River. Several branches of the Paranà in this State are navigable, by which water communication could be had with the La Plata. There are diamonds in the valley of the Tibagy.

PUBLIC GARDEN IN CURITYBA, BRAZIL

Paranà is noted for its beautiful pine forests. Some of the trees are said to be forty metres high and three metres in diameter. The cones are filled with nuts that the Indians use for food. The people from the country bring them in for sale. There is nothing the children like so well for dessert as boiled *pinhão*. The nuts taste a little like boiled chestnuts.

Ella Kuhl.

CURITYBA, August 7, 1893.

A YEAR IN COLOMBIA.

[From Letters.]

MAY, 1893.—Last Thanksgiving Day, tired, muddy, and stiff in every joint from the three days' mule-climb up the mountains, I descended from the train which bears us the thirty miles across the plain to Bogota, into a waiting company which gave me such a warm welcome that the lonesome corner in my heart had to vanish. That was six months ago, and there have been "sad days, glad days and bad days" since then; but the warmth of the first welcome still lingers, and I can truly say that I have been glad I came where, it seemed, God sent me.

The three points of interest in Bogota are the church, the girls' school and the boys' school. The church is situated near the central part of the city, the two schools on a street one block below, about equally distant from the church and in opposite directions, about a mile from each other. At the boys' school we have a restful view out over the plain to the mountains; but here at our school we are shut in on all sides, and can only look up into the blue sky and catch a glimpse of the great bare mountains that tower back of the city. Two peaks, with a pass between and crowned by white gleaming churches, are visible. At first I felt caged, and, accustomed to the beauty of the Pennsylvania hills, could see nothing attractive in bare mountains and barren plain; but I am growing very fond of my glimpse of the mountain tops, and there is recompense in thinking that the sky, gray or blue, is much more to be desired than our only other possible outlook, into the crowded, unpleasant streets.

The building itself is a part of what was once an immense convent, and is large and airy, with corridors running along the three stories on one side of the court; a large corridor as one enters the narrow hallway from the street; a pretty flower garden in the front *patio*, and on the other side of the high wall through the middle of the court the back *patio*, which is used for washing, etc. The house is well adapted to school purposes, when one becomes accustomed to the old style arrangements of Spanish houses, and if our wishes only meet the approbation of the Board, we will make some desirable alterations.

The school has changed often in these last few years, has been twice closed, and there has been so much ill-health among missionaries in charge, that one has barely had time to become accustomed to her work before leaving it. The school has thus lost the prestige it once enjoyed, and is in some senses more difficult than new work. We "opened" last February with two pupils, and they came in gradually till now we have forty. Teaching in Bogota schools is almost purely theoretical, and the children learn like parrots, page after page, without a single practical illustration. Their public schools correspond to our own in nothing but in name and the fact of being open to all. They are patronized only by the very poor, so that private schools are numerous and there is always room to grow. The children are bright, but very undisciplined, and it is difficult to get Colombian assistance that is at all efficient, from our standpoints.

There are well-equipped schools, particularly for boys, in the city, so we have to compete with strong and wealthy institutions. Both our schools lack apparatus of all kinds; almost the only thing we possess here in the way of appliances is a set of Cornell's maps, dated several years back, and a globe. We need first of all another teacher from America, and then we need a great many other things which, if the school meets our expectations, will be added from time to time. Colombians, of course, are civilized people—they appreciate education and there is a diffusion of civilized ideas; and there is a splendid opportunity for an ambitious friend of education to build up schools here that will give broader and better views of life.

But that is only one side; when we touch upon the whole question, that which brings us here, how the responsibility deepens! These careless, irreverent little mortals, who jabber the names of all the saints and apostles, and speak as familiarly and lightly all holy titles of our Saviour as of their playmates—they need every sacred and blessed influence that can possibly be brought to bear upon them.

Our pupils come from the better middle class, as nearly as I can give terms to the peculiar states of society here. Many are poor and some come from well-to-do families, but none (unless one or two) are from the lower, miserably poor classes. We really need two schools, one for the class we have and another for "street children."

But if we are to keep our schools as now established, we must have the force and money needed to make them such that, at least, they do not fall below Colombian schools. Such is not the case now. Our Church in the United States is well able to make these the best schools in all Colombia. True, expenses here are great in comparison with some other fields. The costs of living, of clothing, rents, are at least a third larger than at home, on a gold basis. It is not possible to receive a boarding pupil for less than one hundred dollars gold per year, so we have that difficulty. But we are here as a Church, the only evangelical body that is giving the good news of salvation to the people in Colombia, and we ought not to fail because the field is discouraging. We know that God will care for results if we do His work as faithful servants.

AUGUST.—For some time past our congregations have been exceedingly small. The tiny handful gathered on Sabbath evening and in the prayer-meetings has been a saddening thing, and there has been in our hearts a deep sense of need. The saddest part of it is the apathy that has fallen on members of the Church. Some who have been adherents for years seem to have lapsed into a coldness of spirit that is like death. The ladies' prayer-meeting has had almost no attendance lately. I have no reason to give for this sorrowful state of affairs. We know God has not forgotten, that souls here are precious in His sight. But the need of more instruments to carry on this station is desperate. Last summer it was said to me: "You are going to one of the most discouraging and least progressive of our mission fields," but I felt then, what Mr. Miles said on my arrival: "It is true, but the truth gives us the more reason for our presence."

Martha Bell Hunter.

There are under appointment as reinforcements to the Colombia Mission, Rev. Dwight L. Parsons, Mrs. Parsons and Miss Nevegold for Bogota, and Miss Riley for Barranquilla. The latter is from near Atlantic City, N. J.; Miss Nevegold, from near Philadelphia; Mr. Parsons has lived in Chicago and was graduated from Union Seminary, New York.

—EDITOR.

IN REMEMBRANCE OF A GOOD BRAZILIAN PASTOR.

Describe Miguel Torres! It were as easy to describe fire that warms, melts and illumines; or sparkling dew and fleecy mist that nourish and vivify. Never had any one a more lovely commingling of the prudence, the astuteness of the serpent, and the simplicity, the candor of the dove. Like the touch of Ithuriel's spear, his discriminating spirit detected untruth, but his gentle philosophy remembered that "To err is human" and his Christian charity cherished the good, living out with marvellous fidelity St. Paul's exquisite idea in 1 Cor. xiii.

His physique was extremely fragile and, with his soft voice and gentle manners, disguised the consuming energy and devotedness that possessed him. More than half his time was spent in travelling over a wide district in which he had planted five churches, training the many who had heard from his lips the Word of Life, and seeking constant opportunities to gain a footing in new places. In these journeys his social gifts were of immense value. The slender, melancholy face would light up, and ready sympathy, sportive anecdote, persuasive words of Christian love, melodious hymns, made his short visits memorable.

At his quiet home, where a delicate wife and appreciative friends strove to make up for itinerating hardships, he spent much time in his well-chosen and ever-increasing library, whence issued many precious results of his studies.

In no place will Sr. M. Torres be more missed than in the gatherings for consultation on each new year's campaign for Christian work. He was so beloved, his ardor was so clothed with gentleness, so instinct with playful vivacity, that his wise counsels had full weight, unembarrassed by the opposition that more combative manners awaken.

"God calls our loved ones,
But we lose not wholly
What He has given;
They live on earth
In tho't and deed, as truly
As in His Heaven."

Mary P. Dascomb.

CHRISTIAN WORK IN THE BACKWOODS, AT BOTUCATÚ, BRAZIL.

The school here was transferred to the Botucatú Church at mission meeting in January (1893), and Miss Hough and I, at our earnest request, were allowed to remain with our Brazilian friends until the beginning of another school year. While it is true that many other places need workers, we could not bear to think of striking our tents here, at a time when the harvest is whitening all around us. The people were equally desirous that we should remain among them.

The Will case of Senhor Domingos de Barros was decided in favor of the Church a few months ago, but an appeal was made, and the question is still undecided. The house in which we live, and have the school, was given by him some years ago, and the one which was left for a hospital is also in possession of the Protestants, so it is probable that it cannot be taken away. In any case, the school ought now to be able to stand alone, and be a centre of influence for a wide extent of country.

The life of the Church here is evidence of the hold the Gospel has on this neighborhood. At communion services two weeks ago, three grown persons confessed their faith. Our church now numbers one hundred and seventy members, twenty-seven of whom united during 1892. The congregation is outgrowing the church, even though it was doubled in size two and a half years ago, and the question of building a new church is under consideration. The custom of celebrating the communion the first Sunday in each month has been continued since the early days of missionary work, and these occasions rarely occur without some confessing their faith.

The deposit of Bibles and religious books which we keep on hand brings us into contact with many people from the country, for leagues around us. Some of our experiences with the simple believers are both touching and amusing. Some months ago, after a laborious Sunday, we were about to sit down to tea at nine o'clock at night, when there came a knock at the door, and three countrymen came in. One of them was a believer living thirty miles away; he had brought his

father the month before to see about joining the church, and the pastor being absent, had come to talk with us. On the evening referred to, the two had laid hands on a third, a neighbor, to whom they had been reading the Bible, and brought him along "to have a chat," they said, "about religion." The old man at once took up a Bible which was lying on the table and it opened to Revelation. He began to spell out the verses about the beast and the mark in the forehead of its followers, and with their usual quickness about such things he said, presently: "This refers to the Romish Church," and went on to give his opinion of that church and the priests. Thinking that this was not the most profitable subject for a seeker after salvation, I took up a "Wordless Book" with its four pages, black, red, white and golden, and diverted the conversation by saying:

"Here is a book that has no words. Can you tell me what it means?" They looked at it dubiously.

"Cannot you guess? See, this leaf is black, and the next is red." No, they could not guess.

"Well, it is the book of the heart. See this black leaf. Miss Hough, will you open the Bible and read what God saw and knew about the heart in Gen. 6 : 5. Then the other in Jer. 17 : 9. And Job, 'Who can bring a clean thing out of an unclean?'

"Now see the second page. It is red. Can you not tell what that means? No? Well, what do you do with clothes when they are soiled?"

"*Sabáo, sabáo* (soap, soap). Oh, now I know, it is blood. 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

They talked on for an hour, and the next morning the first man came back for some books. He told us the third one said they had worn him out the day before; they had taken him to church in the morning, to Sunday-school in the afternoon, and to church again in the evening, and then brought him here to have that talk, but now it would take very little (their usual form of expression) to convert him.

We have the effects of lay work forcibly illustrated here, and a wonderful blessing often accompanies it. When these people receive the gospel, it is as fire in their bones which will not let them rest until they bring others to hear the good news. They do not need much of man's wisdom to be able to say: "Come and see, we have found the Messias."

A few of the incidents of one day will give you an idea of the work that comes to us constantly.

Monday, October 16.—At 7 A.M. a leper on horseback knocked with his stick on the front door, which opens directly on the street. He was a fine-looking negro man of about thirty years, and in addition to the usual alms "for the love of God" he asked for a "Protestant book in large type," and received a Gospel of Matthew with many expressions of gratitude. He said he had a companion who could read and would teach him, as he only knew the letters. His former white master had told him that the law of the Protestants was very good, and he wanted to learn to read it. He was assured that Jesus was more compassionate than any human friend, and had healed such as he. He said, yes, he knew it, and went away rejoicing.

At nine o'clock a woman came to pay a school bill, and, while she was talking, one of the school-boys came to buy a large picture of "The Broad and Narrow Way," with references, which we use for Bible teaching. It was explained to the woman in a few words, and after half an hour's conversation about sin and its consequences and the Saviour from sin, she also bought one as a reminder, seemingly deeply impressed with the thought that she could not offer excuse at the last day of not knowing that she was a sinner, and that Jesus saves us *from* our sins, and not *in* them. She promised to begin at once to think of these things.

A little later, the elder came in for a talk about church matters and for help in preparation for some services.

About midday, another knock announced the arrival of four bottles of milk, a bottle of molasses, and a cheese, contributions to the Woman's Aid Society from a family in the country.

At four o'clock, a member of the Children's Society, whose family had recently moved to a distance, came to say that the three girls had studied their verses every day, and had each saved five cents for the mission box.

Nannie Henderson.

Miss Henderson is a missionary of the Southern Presbyterian Church, who came to our aid in a time of need, but as the Brazilian Church this year assumed the Botucatú school, her connection with our Mission is severed, while, happily for the work of Christ, she remains in the same field.—EDITOR.

A WOMAN OF SERGIPÈ PROVINCE, BRAZIL.

An old woman away up country a short time ago confessed her faith. She is old, ignorant, poor; but she is one of the best illustrations of what the power of God can do that I have ever seen, and I know of no one who has more completely fulfilled the saying of Christ, "love your enemies, do good unto them that hate you."

She had been an ardent Romanist, but one time paid a visit to the employer of her son. In his house she heard of the Gospel. She could not read but, notwithstanding that, bought a Bible. She wrapped it up in a handkerchief, and whenever any one came to the house who could read, she brought it out and had them read to her. Sundays she sits with the Bible in her lap, open at the places that she knows, thinking of what the Book says. Often tears will drop from her eyes because she cannot read.

When she first began to show her belief in Christ, people persecuted her, once even congregated to burn her house. Hardly any one would speak to her.

A year or so afterward, a drought fell on that region and the only land that gave any result was hers. Other people were almost starving but hesitated to go to her to buy. Finally they went and asked her to sell to them. "No," said she, "I will not sell to you, but you can go out in the field and gather what you want." Was not that Christ-like? I would work years to be the instrument to bring such an one to the Lord.

Her good work still continues. With her I baptized and received into the Church three others who had been led to Christ by her, and her work is not yet done. She is known all through that section as Augustinha *o Protestante*, and we shall, without doubt, see more fruit for the Master brought in not by preaching of words but by that consecrated life.

Woodward E. Finley.

IN THE LORD'S VINEYARD AT SANTIAGO, CHILI.

[Extracts from letters to the Christian Endeavor Society of Lima Presbytery, Ohio.]

. . . I am sure no letter will be satisfactory to either you or myself until I reach my journey's end, and you must remember that is not yet the case. I started, you know, not to go to Chili but to the Chilian people, and I fear I am now going over a road which will not interest you—that long, dry stretch between the English and the Spanish languages. A young man is teaching me, and he remarked the other day, when I asked him (as I constantly do) when I would be able to talk and conduct a church service in Spanish, "You will be able on the second of next March, at nine o'clock in the morning;" so, after all, I am going on schedule time. I may say, however, that I think I shall be several months ahead of the above-mentioned schedule. I find my chief difficulty in understanding the colloquial speech, which is full of abbreviations and contractions.

I am very anxious to do evangelistic work. I think the opportunity of doing work for Christ in that direction is much greater than in the school. I am, you know, subject to orders from wise workers who have been in the field for years, and who know much more about the work than I shall know for a long time, and I cannot say where I shall be kept. However, I see such a great lack of evangelistic work that I wish to do some of it.

There is a Spanish Church here of which the Rev. Francisco Diez, formerly of Spain, is the pastor. Mr. Diez is very scholarly, and is educating his people and instructing them most successfully; but never having seen a meeting of the aggressive evangelistic kind, such as we in the States are more or less familiar with, he cannot, naturally, conduct them in that way. I think the Lord has put him here to do a great work, in laying a foundation in Bible instruction which will some day supply the condition for a great spiritual awakening.

Nearly all of the scholars in the Instituto * come from Catholic families, and their parents always request that we do not teach them anything contrary to Romanism. Of course, we cannot make any such promise. We compel the boys to attend prayers, and the boarding scholars to attend morning service on Sabbath. We wish to influence them to be Christians, and we try to hold the conception of a Christian distinct from Romanism and

* The *Instituto Nacionale*, for which a new building is in process of erection: it is expected to be under cover before the fall rains.—EDITOR.

Protestantism. I wish you could know the boys.* They lead a pretty hard life. They receive very little love and sympathy, and the government in the school is necessarily strict. Many a time I have yearned to take one of them and hug him and tell him I love him, but am sure my sanity would be questioned by a good many; and many would use it as a lever for additional privileges. How to handle the boys in such a way that their badness may be suppressed by the law and their hearts touched by the Gospel spirit, is the constant problem. We have had a general sickness through the school. I have spent several nights without undressing, being obliged to be night nurse for a half-dozen boys. All are well now except one.

And now, dear friends, I must close this letter so very unsatisfactory to me. We meet at the feet of Jesus with common purposes, and this is to me a great inspiration. I am always convinced that both He and you wish me to carry the blessed Word to the fallen, and have promised me all needed help in doing it. . . . In my opinion, the people of Chili have no conception of the Gospel and the wide field is lying fallow. May the Lord send laborers into His harvest.

PROCESSION OF CORPUS CHRISTI, SANTIAGO.

From "Capitals of Spanish America."—Copyright, 1891, by Harper & Brothers.

Since the above was in type the same missionary has written news too good to keep.

A few weeks ago Mr. Olssen, of the American Bible Society, came here and wished to start a simple gospel meeting in the evening and sell Bibles during the day. The Society of Christian Endeavor (of the Union Church, the English-speaking church of Santiago), agreed to co-operate. We furnished two small rooms in a little side street surrounded by saloons.

The first meeting was held Sunday, August 6th. The rooms were full, but there were no results except a kindly feeling among the people. Monday night, a few more came; there were seven men quite drunk, but they kept quiet. Tuesday

* There are one hundred and forty.

night, both rooms were crowded, and one man seemed to be converted. I gave an account of my conversion, in Spanish, when testimonies were called for, my first attempt in Spanish at a religious meeting. Wednesday, about a hundred were present; an after-meeting was held and about fifteen unconverted remained, but we are waiting to see signs of new life before we report conversions. But the Spirit of God is present, and I am encouraged. Mr. Olssen is the instrumentality that God is using. He is a wholly consecrated man. Is it not wonderful how easily consecration can be recognized?

Thursday, Friday, and Saturday we had meetings similar to the others. In one, a woman with a dark skin but the light of the new life beaming in her countenance, told of her conversion and her discovery that Jesus will forgive sin if we go direct to him, and of the peace which filled her soul after it. I think she is the first Spanish woman who has spoken for the Master in Santiago in just this way, and I seemed to hear, in her voice, the womanhood of regenerated Chili. There was about her the unmistakable grace of God. Though her dress was poor and her features were homely, her Christian spirit, I think, made a great impression.

On Sunday night (August 13), all the Christians went to other services, and Brother Olssen and I attempted to conduct the meeting by ourselves, but the room was full of strangers who did not behave well, most of the men being intoxicated; many packs of ignited firecrackers were thrown into the meeting. We do not blame the poor creatures who do this. The priests are probably at the bottom of it.

From "Capitals of Spanish America." Copyright, 1891, by Harper & Brothers.

A CHILIAN VINEYARD.

August 21.—Another week's meetings have been held and very encouraging they were. We have rented an empty store-room, and yesterday afternoon held a short meeting: eighty were present. The workers then tarried and spent some time in prayer that this may be the beginning of an awakening throughout Chili. Brother Olssen has a list of about twenty-five persons who "desire to be converted," as he expresses it.

In a neighboring town, last week, a priest had a man arrested for selling Bibles. The priest snatched a Bible from him and refused to return it. The telegram, which was published in all the papers, commends the gentleness of the colporteur and condemns the narrowness of the priest. The man was under arrest only a few hours. No open-air meeting has ever been attempted in Chili, but Brother Olssen wishes to hold one in the park, and we are going to ask the Mayor's permission.

August 22.—Last night the meeting was crowded; all the seats occupied, a line of people along the walls and about fifty standing around the door. The leader spoke on the text: "What shall it profit a man if he gain the whole world and lose his own soul?" Mr. Olssen says every night: "God does not want money.

He owns all the money in the world. God does not need any silver or gold. He owns it all. He will *give* you salvation. He will *give* you pardon if you will turn to Him with all your heart." A new doctrine down here.

Brother Olssen will stay here most of a year. . . . . *Edson A. Lowe.*

THE MEN WITH SADDLEBAGS.

Itinerating Missionaries in Brazil travel on horseback, and many times see their horses sink to the breast in mud while they are covering the long distances between preaching places. Mr. Finley, of Sergipe Province (or State), makes Larangeiras his centre and rides twelve, fifteen, or twenty miles a day, holds services, and moves on to the next place. In that way he covered two hundred miles in June last, and preached thirty-two times. Mr. Chamberlain, of Bahia, visits his farthest outpost, at a distance of two hundred and fifty miles. Mr. Landes, in Parana, last year visited, besides nearer places, Castro, one hundred and twenty miles away; Frendao, one hundred and sixty; and Guarapuava, two hundred miles from his home. The latter town, which contains one of the four churches of Parana Province, is now held single-handed by Mr. Lenington (McCormick Seminary, Class of '91). He has also cared for preaching-places fifty miles from Guarapuava.

But Brazil is a great country. A year ago, Mr. Waddell, of San Paulo, showed conclusively that the Mission should have seven new evangelists riding over those roads, and pointed out the towns where they ought to be stationed. Leaving out of account a whole State which is untouched by the Gospel, these evangelists were necessary: (1) To keep a ripe field from ruin; (2) to gather the natural increase of our seed-sowing; (3) to connect our work; (4) to supplement that of the Brazilian Church.* A year has passed and not one of those seven posts has been filled. Were a few Calebs and Joshuas to offer themselves for this service, the Israel of God would send them forward in spite of hard times.

* See *Woman's Work for Woman*, Nov., 1892, p. 295.

WHICH MR. CHALFANT WAS IT?*

Wei Hien, China, April 7, 1893.

Editor Woman's Work for Woman:

The "query" on page 42 of the February number is not difficult to answer for those who hold the key. If the reader will carefully scrutinize that cut she (or he) will doubtless observe that the person sitting on the donkey *does not feel at home.* There is a look of anxiety on his countenance, and he grasps the reins as though he feared the donkey might bite him. Now the "Chalfant brothers," according to the statements following (and those statements are accurate), have rode many a league on these docile animals and have long since learned that they (the donkeys) are not carnivorous. Besides, the orthodox mode of riding a donkey is to sit sidewise, and not astride, though I admit that the latter mode is permissible. These little hints raise a *second* "query" to wit: "*Is* this a Chalfant on the donkey?" Of course the photographer's descriptive legend would seem to limit the identity of the itinerant to the *gens* Chalfant. Now if it be either of the Chalfants it cannot be "F. H.," for he has never yet worn a full beard, although he has just received a congratulatory epistle from a full-bearded brother in the United States, which was based upon the conclusion that the donkey rider was "F. H."

Let me not keep you in suspense. That is *Dr. Johnson sitting on the donkey*, while my brother stands respectfully in the rear. And why does not Dr. Johnson appear "at home" on the donkey? Because he is kept too busy at the Ichowfu dispensary to do much traveling, and even when he has a chance to go into the country he must use a *wheel-barrow*, for a little donkey cannot carry a physician's paraphernalia. Nevertheless the artist is right—it is Dr. Johnson *showing* "the way Mr. Chalfant itinerates."

Yours respectfully,

F. H. Chalfant.

* Compare *Woman's Work for Woman*, Feb., 1893. p. 42.

Missionaries labored for years before they succeeded in introducing vaccination into Siam. This season a prince, who had been sent down the West Coast by the King, for the purpose, vaccinated over eleven thousand persons, gratuitously.

AMONG NINETEENTH CENTURY JEWS IN TEHERAN, PERSIA.

"And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel, but the grave!"

This is the land of "Esther the Queen," who lived in the Gentile city of Hamadan, so many years ago. The beautiful Jewess lies quiet now, her uncle by her side, so tradition says, under the arched dome of an ancient tomb, in the same city where her heart beat so passionately over the wrongs of her nation. The Jews are still in Persia, descendants of those who fought for their lives in Esther's day; to-day they live, and suffer, and wait, hating and being hated, looking for the coming of the "Hope of Israel." Let me tell you a little about the nineteenth century Jews in Teheran.

Last April, I commenced to go weekly to the Jewish Quarter. Dr. Mary Smith has her dispensary inside the house we rent, and I sit outside and have meetings with the women and girls. Here are some jottings from my note-book, dear friends, about *our* work—yours and mine!

April 15.—About 35 women and children present at the meeting. Read Ex. 20th, and spoke of Christ as the way of escape from the broken law.

April 22.—Four women, 12 girls, 3 young men, and some boys present. Told the story of Noah. Christ the only Ark of Safety.

April 29.—Seven women, one girl present. The door was watched lest any one should come in; as the watcher said, in excuse, "Lest they should make a disturbance." When Dr. Smith came in, she brought a crowd with her, who had been waiting outside in the street.

May 6.—Forty women, boys, and girls.

May 13.—Good meeting; attentive women and girls. Tears in some eyes when the Messiah was presented as afflicted in our afflictions. About 30 present.

Picture cards with Persian Scripture texts, which I had given to the children, were torn in pieces by the Jews, I am told. They said that I had "given idols to the children to worship."

May 20.—A great crowd; gatekeeper obliged to go away. After he left, about twenty men came into the courtyard, and insisted on staying. I told them I had come to help the women and girls, and begged them to go away. They replied that they, too, "had souls to save, and wished to hear me declare the way of life." As they *would not* go, I asked them to stay, and sit on the ground and listen. They were very quiet.

May 27.—Great crowd of women, men, and children. The woman from whom we rent the house came while I was speaking, and raved about my "preaching of the Christ." Dr. Smith quieted her, and her two sons led her away. The women clustered around me said, "Let that make no difference; speak on." So I spoke on. What shall I do next Saturday?

May 29.—Assatur, a son of the woman who spoke so angrily last Saturday, came to-day to request admission for a Jewish girl into our school, and to apologize for his mother's behavior. He said the Jews had put up a notice in each of their synagogues, that I had "come among them to preach Christ;" that I had given "idols" to the children to worship; and that "every man who allowed his wife or daughter to come to listen to the 'lady' should be beaten, and pay a fine of five tomans." He said that men and women had come to his mother, asking why she had let her house to us, who preached Christ. She answered, "Why do you go to the meetings if you don't want to hear about the Christ?" But at last they tormented her so much that she spoke as she did.

June 3.—Went down to the Jewish Quarter. Took a Turkish soldier with me, and gave him orders to let no one into the court-yard, except women and children. Forty or fifty came and listened quietly, and I gave a reading lesson to some of the girls. I thank God for His care, and confess that it was He who took all fear, and cause of fear, away.

June 10.—A great many women and children present to-day. Some stones were thrown from adjoining roofs; little ones, however—stones with the sting taken out of them. It was very warm. The children had their lesson. I gave one little boy a piece of writing-paper for which he begged. Was almost afraid lest his friends should think it an "idol."

June 17.—Went to the Jewish Quarter. I can see a growing feeling of hostility. One of the little girls, to whom I had

given a reading-book, brought it back, and said, "I don't want to read any more." I heard her mother scolding in the street as she came. They do not want to hear of Jesus. One woman said Messiah had not come, because there must first come "the prophet."

June 24.—Spoke to some dozen women. The street soon filled with excited men, who struck Gasper, our servant, and the soldier, who were guarding the gate. The latter came running into the courtyard, saying the Jews had beaten him. After him came Jews. Dr. Smith and I talked to them, and told them that we were telling the truth of God. I spoke to them kindly and they sat down, while I went over again what I had told the women. I read a part of Isa. 53d, and told them plainly of a Saviour who *has* come—their Messiah. They said, "The people will fight against you; we believe that you are doing no harm, but the people will not believe." I told them that we hoped to open a school for girls in the Jewish Quarter, in the fall; but they said, "The people will fight against it."

It is believed among the Jews, that last year's cholera was sent by God to punish them for sending their children to our schools and being friendly with us. Hence the change in their feelings. We can only pray God to be on our side and fight for us, and guide us by His wisdom to do nothing which will hurt His cause.

Oh! dear friends, pray for these downtrodden, fanatical, ignorant people. Pray that if it be pleasing to God, this little school may be opened in the fall. Pray for the time to come soon, when Israel shall rejoice in God her Saviour, and return with singing to Jerusalem.

Aug. 14.—The meetings still continue.

Annie Gray Dale.

A LEPER INCIDENT AT SAHARANPUR, INDIA.

Our Mission Compound is just outside the city. About half a mile further out, in the fields, is a little row of houses which for want of a better name we call a Leper Asylum. At present there are twenty men living there. They are given a house, a coarse blanket once in two or three years, and two cents a day for food, fuel and other necessaries. You may be interested in a conversation Mr. Forman had with them, for it shows how their miserable condition is made yet more hopeless by the false teachings of their religions.

A Mohammedan did most of the talking. He said: "No doubt we have been guilty of some great sin or we would not have to suffer so. Some men have elephants to ride, some have horses, some have grand houses, while it is our lot to endure this suffering."

Mr. Forman asked him if he was conscious of any great sin.

"No. So far as my conscience gives testimony, my life has been all right. But then a man is not punished for stealing unless he has stolen, and so unless we had committed some great sin we would not have to suffer thus."

Mr. Forman then pointed out that many bad men have all that heart can wish of wealth or ease.

"Yes," he responded, "this is the 'Kalyng.'" (The last of four great ages into which Hindus divide time since the creation, an age of universal degeneracy. After it will come the destruction of the world by fire and water.) Mr. Forman spoke of God's love for all, of Christ's compassion for the suffering and for lepers particularly.

"Oh," he said, "we are nothing. Men have made dogs of us. They throw us a scrap to eat and we run and get it. Our only reason for coming out to see you was the hope of *bakhshish*."

Mr. Forman spoke of Christ's "blessed are ye poor" and the promise of heaven, and then of the certainty of death, thinking it could not be far removed from some of their disease-eaten bodies. But one answered promptly, "We want to die. We have nothing to live for. Only we must exist here until the Creator releases us. We want death to come."

It seems to me if one class more than another needs the peace and comfort Christ can give, it is the lepers.

(*Mrs. Henry*) *Alice Forman.*

The Hospital for lepers at Sabathu, in the Punjab, shielded 96 last year, of whom only 16 were women. Enlarged quarters for the latter are recommended by Dr. Marcus Carleton, who is in charge. Although the majority of the cases were from the Hill States, only two of their Chiefs contributed to support the asylum. Total expenditures nearly Rs. 4,500; deaths, 17; Christian inmates, 18.

LETTERS FROM THE FRONT.

LAOLAND.

MRS. PEOPLES writes regarding the permission of the Board to open the longed-for station at Praa. Her letter bears date Lakawn, July 20th:

The cablegram "Granted," filled us with great joy. Dr. Briggs was in Praa, and was writing pretty blue letters to Dr. Peoples about the need for pushing the work, and yet dreading to assume further responsibility. So the cablegram was written "werry large" on a shingle, and the carrier instructed to have it on top of the basket when he reached Praa, so that Dr. Briggs could see it the first thing.

A severe epidemic of dysentery in Lakawn, has obliged us to come up to the mountain, all, too ill to sit up much; but after a week in this pure air we are much better.

Our sanitarium (as we call this place) is located ten miles from Lakawn, upon the east range of mountains. Three tiny, bamboo buildings are built on three sides of a peak 2,000 feet high. On all sides we look down into lovely valleys. The red tile roofs of Mr. Taylor's, our own, and the engine-house show clearly amid the green rice-fields of the farm—the only planted fields in all this region. Unless we have rain soon, another failure of crops is certain.

REAL TIGER STORIES.

Last year we learned that June is Bear time; now we find July is Tiger time. The first night after we came, one, with a fine, large voice, came prowling around, finally going off down the south ravine, growling at every few yards. The next day, a bear and a tiger visited the cows we have stationed at the foot of the mountain; there was a stampede, but none were taken. Nearly every night we hear them, near. Last Saturday Dr. Peoples went down to the city, leaving one native man and my two girls here. At 2 P.M. a big tiger came from the spring at the head of the north ravine, just back of the sanitarium, and passed down the ravine, giving quick, short blasts quite like an elephant trumpeting, finally giving a long, hoarse roar, very rough and deep. I got doctor's gun and the hunting knives ready, determined to do what I could.

Tigers are killing people and cattle all about us. At Bon Chua, where we were in February, two or three cattle are killed every night, and the people are distressed. If some of the new men who are coming out here can shoot, Dr. Peoples would like to have them go with him—he is the only one in the mission who hunts—and kill a few to relieve the people.

A few weeks since, a young girl with two little girls went into the woods near their home. A tiger sprang upon the older girl and dragged her off, the little girl holding her feet and screaming. At a fence the tiger dropped her, climbed over, came back growling, seized her again, dragged her away, and she was never seen again. I so often think of that little girl.

On the road to Praa, since Dr. Briggs went over, three people have been killed by tigers. Quite a company, in camp for the night, were sitting about the fire, when a huge tiger leaped upon a woman sitting in the centre of the circle and carried her off. I am going to enclose a leaf, and bit of bamboo, and bark string, which is the material and fastening of our door. The bamboo is a lattice work crossed three inches square, the two panels filled in with leaves. Now, how much protection is that from a tiger?

IDEAL GROUND FOR A NATURALIST.

This is ideal ground for a naturalist. The plants, flowers, and birds are all new and beautiful to us. Parrots are as common as sparrows at home. Mino birds are in flocks of thousands. We are using an opera-glass mornings and evenings to note the rare birds that visit us so freely: brilliant red birds with black throats and crests, yellow birds marked the same, slender green birds with scarlet bills, some with purple backs and russet breasts. One came yesterday of exquisite shape, in loveliest dove color, with a tail twice the length of its body. We cannot sleep after daylight, their songs are so loud—well, so are the monkeys'.

AFRICA.

THE LADIES OF BENITO TAKE A RARE AND NEEDED HOLIDAY.

MRS. REUTLINGER wrote from BARAKA, at the mouth of the Gaboon River, August 10th :

. . . We are thankful for the promise that while the new work at Batanga calls out so much sympathy, yet the old workers at the older stations will not be forgotten.

We have left Benito for a little season, to get rested and gather new courage for the work before us. It was not really ill-health that so many suffer from, which made us long for a change, but simply because the daily cares and burdens became heavier,* the straws began to tell, and so we came away. Most of our school-children we had sent away. Provision was made for those who remained, and the house was locked up. To two of our young men, we intrusted Bible work up the river during our absence. Our little funny Perije would not leave the station ; she said she was married to us, and she did not want to go back to town life, where there would be so much to vex her soul. So, instead of taking care of the girls, we left her to look out for our ducks and chickens. But what a trial it is, to shut up a house and to get away from so many! We had quite a procession down to the beach, even the king was there to bid us good-by. Last words had to be said, and, finally, we were carried in the arms of the faithful crew to the little "Eyo," which took us out to our mission schooner the *Nassau*.

NOT WHOLLY A LAUGHING MATTER.

The captain had spread some mattresses and sails on the deck, which very soon became inviting. The wind was good, the tide in our favor, and we sailed on, until about 4 o'clock we anchored off the French post at Bata. They had promised us their surf-boat, but it was unhappily absent ; so when the captain blew the horn, a large canoe came off. The sea was rough, but we could not do otherwise but tumble into the canoe, and get ashore. I wish you could have seen us. I could not help but burst out laughing, when we were about half-way to the shore ; the canoe steadily filling with water, the men paddling with all their might, and we holding on for dear life. I remarked "what would Dr. Gillespie say, to see us in such a fix."

MORE ATTRACTIONS OF AN AFRICAN JOURNEY.

But, nearing shore, the French soldiers got us on dry land with all speed. From the landing we had to walk two miles to reach Rev. Etiyeni's place, where we wished to wait for the German steamer. On the way there, a rain-storm overtook us ; as it was dry season, we had left the umbrellas on board the *Nassau* to come on shore later. I think the sea-water that we got on us in the canoe was all rinsed out with the rain. Our provisions, clothes, and bedding could not come on shore that night, and our steamer-chairs were soaked.

The French officer sent us tea and biscuit. Such clothing as we could spare was dried in the kitchen, and we slept on beds filled with shavings.

We were glad to have a little visit with Etiyeni and his wife Åkâ. He moves around among his people very much like one of the old patriarchs, having a fatherly care over all his flock.

Thursday the steamer came and we got off. It was small, so we three had a state-room, with one port-hole partially covered up with gin-boxes : not a very comforting outlook, and we were thankful that it took only twenty-four hours to bring us to Gaboon.

GOOD THINGS AT GABOON.

Mr. Ford was soon on board and brought us ashore, where we found just what we were longing for—quiet and rest—in the home of dear Mrs. Ogden and Mr. Ford. It is now three weeks since we came. We have greatly rejoiced to notice that our friends here have much reason to be encouraged, for God's own Spirit is speaking to many to come unto Him. The meetings are all well attended and we are so grateful.

MRS. OGDEN wrote from BARAKA, July 18 :

A few days ago one of my sisters wrote, "We are always very thankful for your postals." She did not think she had reproved me, but I felt thoroughly punished. I do not do my whole duty to my dear friends, and deny myself the pleasure there is in writing as well as reading letters.

The changes of the seasons often bring much sickness. Several of our Christian women have been very ill ; one died. She was in the midst of unbelieving relatives, and I think her implicit trust in her Saviour and her longing to go to Him was an object lesson they cannot forget. These people have little idea of proper care-taking. One woman seemed quite restored, then suddenly grew worse. One day I said to her, "Lie perfectly quiet ; I will come again this evening." At twilight when I returned I found an empty bed. "Where is Ozumi?" I called. "Here I am," said a feeble voice. "I have been across the yard to the kitchen taking a bath!" Ozumi lives in a frame house set up from the ground several feet. Only a few are so luxurious. I have wished sometimes the floor of her house was the ground, that there was but one room and that one the kitchen ; then she could always have a fire and be close to it.

Our school-boys have been sick with colds, one of them a case of croup. I have been caring for ten of them the past week, and they are doing very well. Yesterday, after the sick folks here and there had

* Mrs. Menkel's death had recently occurred.

been looked after for the morning, I felt a little tired and sat down to study my Sunday-school lesson, when a young man, walking rather brisker than usual, came to the door and, holding up eight fingers, said, "Mr. Ford will bring this many people, and please send the hammock for one sick lady." Mr. Ford had gone to the English steamer, just arrived from Congo and beyond. In a few minutes it was my privilege to welcome Mr. and Mrs. Leger and baby, Mr. and Mrs. Banks and two little folks, Miss Perry, Mr. Young and Mr. Brimson and Capt. Walsh. These missionaries represented the American Baptist Union, the Congo Bololo, Bishop Taylor's and an Independent Mission—all from Congo land. The steamer left in the evening. The call was too short to be of much value to our seafaring friends, but we looked into each others' faces, and were refreshed. Mr. and Mrs. G—— of Talaguga (Paris Soc.) were with us from May 6 to June 28.

Dear Mrs. Menkel, you know, has gone to her heavenly home. We all feel her death very much. Mr. Ford has started upon his third year here, free from fever.

SOUTH INDIA.

COMPARING STATIONS.

Mrs. Ferris wrote from Sangli, August 15:

Sometimes I feel like attempting a parody on the old hymn, "I'm a pilgrim, I'm a stranger," for Panhala, our regular station, gets about one-third of our year; Kodoli, one of our out-stations, takes about another third; and the remainder, being the months of the rains, Mr. Ferris finds it wise to be away from the mists, fog and rain of Panhala, so the Mission has given work at some other station for these months. As we are so small a family, at least the portion in India, it is easier for us to go here or there as exigencies arise, than for some of the others.

The first week of June, at the request of the missionaries here, we came to Sangli, where, although we have visited, we never lived before. We find much that differs from the other stations. It is such a contrast to Panhala *on* the hills, or Kolhapur surrounded *by* hills, or Ratnagiri on the coast, for here there are miles and miles of rich, fertile, flat country. The air is drier than at either of the other stations. The same methods and efforts to teach, preach and testify of Christ are used, but the very atmosphere is rank with prejudice toward Christianity.

BOTH CONSERVATISM AND PROGRESS.

Sangli is an independent State, though under the Bombay Government, the town of Sangli being the capital. It is a strong Brahminical place, with a larger proportion of Mohammedans than in any other station of our mission. The chief of Sangli is the head priest of the god of wisdom for this section, and so devout that he lives in the principal temple, instead of in the palace within the old Fort walls. Another temple, built by one of the wives of the chief, is perfectly new, from the foundation stone to the topmost spire, and was erected within ten years, at the very time that several items were going the rounds of the religious papers to the effect "that no new Hindoo temples were built in India."

The Prince of Mysore has made a move toward a reform which we all welcome. It is the prohibiting of infant marriage. These marriages of two mere babes, naturally, is one cause of so many widows in India; another cause being the marriage of old men to infants. We know of men sixty and eighty marrying girl babies of six months. The Prince of Mysore has struck a well-aimed blow at both of these things, by passing a law making a marriage illegal when a girl is under eight, or a boy under fourteen. May this Prince go on from good to better in enacting and exacting these laws. . . .

Miss Sherman has a stereoscope with a lot of views, and the children find endless pleasure in looking at the pictures, and grown people as well are easily entertained by them.

Miss Grace Wilder wrote from Kolhapur, August 8:

. . . I am only beginning to know how great is our field in this house to house visiting. Calling on the wife of our Educational Inspector, I found a delicate, intelligent little woman who said: "I have read the Testament, but I have not read about *our* religion. I do not know Sanscrit well enough for this. I want to compare the two."

Cheering news has come from Poona, where my brother held several meetings. Native Christians offered testimony at a prayer-meeting. The pastor said he had been born again when a boy at Indapore; he had known about the Holy Spirit's presence, but he thought it was as Mr. Wilder said, "the Spirit was near but not inside." Now, a great blessing had come to him. He did not mind saying before his people that he had a joy and sense of God's presence that he had not known, and he gave himself again to Christ, through and through. A catechist said he believed he had received the Holy Spirit six years ago, but lost His presence through carelessness.

Such news as this among Christians near us makes us so long for the Spirit in mighty power, working here. We are expecting to have a day of prayer for our churches.

CHINA.

Mrs. J. N. B. Smith wrote from Shanghai July 6:

Last Sabbath was Communion and there were three additions to our Church. One was a neigh-

bor. His wife was also received by session, but was too sick on Sunday to come to church. Their eldest daughter (aged 12 years) died last winter after giving evidence of loving Jesus. Since then her parents have been interested in the doctrine. The mother has attended most of the meetings for women that Mrs. Silsby and I have held, besides attending church. The other man uniting was a stranger to me. Mrs. Kyung the wife of the classical teacher in the boarding-schools also united, and afterward their youngest child was baptized. There has been some interest among our neighbors. The pastor's wife, Mrs. Silsby and others have visited them at their homes many times. There has been enough interest to alarm the priests and they are beginning to make a new entrance to the temple near us, and placing it only a few feet from that to our chapel.

Meetings were held for outside women, in our parlor, every Friday afternoon from the last of November to the middle of May. Generally seven or eight came. The meetings were discontinued because I found them too trying during the hot weather.

Meetings for the Christian woman began the first of September, and have kept up through the year. There have been 84 meetings held; average attendance about seven.

Miss Johnston writes from Sam Kong in the Canton Mission, in the physician's absence:

I try to do a little of Dr. Machle's work, and it is wonderful how the Lord helps me. I seem to remember so many things I heard when I never expected to be in a position to make use of them. I use the dispensary and make up medicines, and the people become better. I have not killed any one yet. I do not receive many patients in the hospital, only those cases I think I may be able to manage.

The pastor goes in and talks to the men daily, and they meet at night for instruction with him. Dr. Machle has done a wonderful work up here in curing men of the opium habit, has broken up opium dens by taking away their patrons; even in some cases the keepers of the dens have come, and a number have become Christians.

I do wish that we might have our force increased by some lady who has studied medicine. It would be such a help, and Dr. M. often would have liked to have some one who knows how to administer ether.

JAPAN.

SIGNS OF STRENGTH.

Miss Leete wrote from Tokyo, August 13:

We have an excellent church just "around the corner," where our girls worship. The pastor was a small Daimio, and gave up all to become a humble Christian pastor. His wife is the leader in our woman's meeting, and a sweet, able woman.

I am by no means as pessimistic as some in regard to schools and churches out here. I know that we are doing better mission, as well as educational work, now, than we did when we were numerically larger. God is winnowing the wheat from the chaff, showing how absolutely impotent we are without His Spirit to help us. When will the knowledge come home to us that we are only seed sowers and must wait His time? The Church in Japan is growing in knowledge, in spiritual insight, in grace, and are not all these more valuable than mere numbers?

Another little church I am much interested in, was nearly torn to pieces by the Plymouth Brethren, but the faithful few only closed up the ranks and stood firm. The ground the church was built on, only rented, was claimed by its owner for another purpose. The congregation sold the building, put their money in the bank, and with their thinned numbers have been, Sunday after Sunday, worshiping in a private house until they could find a convenient site. After innumerable delays and difficulties they are now building a nice little church. Does not this show perseverance in good work?

The civilization of Japan has been misleading, even to missionaries. The Japanese are so sweet and courteous in manners, so artistic in fine arts, so bright and gay, that we lose sight of the fact that they are as veritable heathen as if they were savages and fought with bow and arrow. We look for truth and find lying; we look for virtue and find vice; and we are disgusted. If they were living in wigwams we would expect no better. We forget their environment for generations.

About the time you are reading this letter, our school will have re-assembled. We are hopeful. Except two, all are coming back on the Graham side. What to do with our girls after graduation is a problem. If employed in Government schools, they are required to do things against their conscience on Sunday. We are so happy when they marry good Christian men.

Miss Bessie Brown, who went out last year and assumes charge of the Yamaguehi school this fall, writes:

I wish I could give you a picture of our last Sabbath-school. How they came! So many that had never been there before. I was especially elated because there were thirteen young boys. We had a new teacher for them—one of our school teachers who has just united with our church. So we rejoiced both over the pupils and teacher, who also led in a short prayer.

On the mountain side, to-day, I met a poor old woman. She looked so weary—was gathering tea-leaves. I just lisped the "sweet old story" to her, and she thanked me over and over, but oh! it was such a broken word.

HOME DEPARTMENT

PROGRAMME FOR DECEMBER MEETING—SYRIA.

I. HYMN.—"I love to tell the story."

II. SCRIPTURE TEXTS.—John 3 : 16 ; Acts 4 : 12.

III. PRAYER.—For ourselves as Christ's witnesses.

IV. SYRIA, with map. (*a*).—Geography and extent ; compare with Palestine of Jesus' time.
(*b*).—Population. Dominant power and religion. Other nationalities and religions.
(*c*).—Climate, Products, Commercial relations.
(Refer to Encyc. of Missions, General Encyc., Thompson's *The Land and the Book*, *The Church*, July, '93.)

V. BIBLE READING.—History of Syria with Map.
1. Very early, Gen. 10 : 6, 15–19 ; 12 : 1–2, 6–8. Ex. 3 : 8. Num. 13 : 17–20, 23, 25, 27.
2. Israel's time. (*a*).—Prosperity. Neh. 9 : 21–25. Josh. 24 : 13–21. 1 Kings 4 : 20, 21 ; 10 : 14, 15, 22, 23, 27.
(*b*).—Distress and cause. Isa. 5 : 1–7. 2 Chron. 36 : 14–20. Isa. 1 : 7–8. Ps. 137 : 1–6.
(*c*).—Return. Ezra 1 : 1–6 ; 2 : 1, 64–67. Neh. 9 : 31–37.
3. Jesus' time. (*a*).—Political relations and peoples. Luke 2 : 1 ; 3 : 1–2 ; 20 : 23–25. Acts 2 : 5–11 ; 6 : 9 ; 9 : 29 ; 10 : 1.
(*b*).—Religious condition. Matt. 23 : 1–3, 13–15, 23–25, 27–28, 37. John 2 : 13–16.
(*c*).—Result of His teaching. Matt. 4 : 23–24. Mark 6 : 56. Matt. 9 : 8. Mark 3 : 21 ; 6 : 2–6 ; 12 : 37 (last clause). Luke 7 : 16 ; 19 : 47–48. John 7 : 31 ; 8 : 30–31. Acts 2 : 41, 47 ; 4 : 4 ; 5 : 14 ; 11 : 24.

VI. HYMN.—"Christ for the world we sing."

VII. PRAYERS.—"Thy kingdom come."

VIII. PAPER.—"How vital Christianity was lost to Syria."

IX. PROTESTANTISM in Syria ; when introduced ; societies having missions, and results. (Encyc. of Miss., Ann. Repts.)

X. METHODS in missions and value of each.
1. Medical work. (*Woman's Work for Woman*, Dec., '85 and '88 ; July, '87 ; May and June, '92. *The Church*, Jan., '91.)
2. Schools. (*W. W. W.*, July, '86, '87, '88, '92 ; Dec., '85, '86, '88, '89 ; Jan., '89 ; Aug., '90.)
3. Touring. (*W. W. W.*, Dec., '87, '88, '90. Ann. Repts.)
4. Social Intercourse. (*W. W. W.*, April and Sept., '89 ; March, '91.)

XI. SIGNIFICANCE of Facts like : Railroads in Palestine ; Value of land near Jerusalem ; Return of Jews as a matter of present history.

XII. ITEMS from everybody, "each in (with) her own tongue."

XIII. HYMN.—"The morning light is breaking."
(If the Bible Reading is used, be sure to secure distribution of Bibles.)

PAINESVILLE, OHIO. *Ellen E. Smith.*

WOMAN'S CONGRESS OF MISSIONS. CHICAGO, OCTOBER 2–4.

[Editorial Correspondence.]

IT is just as well that we did not succeed in announcing the programme of the Congress last month, for never was a programme so knocked endwise. Ten ladies who were down for speeches or papers did not appear, and in the very first session President Bonney announced that the General Congress, which had opened on September 28, would from that hour come into Columbus Hall and unite with the Woman's Congress. This consolidation furnished ten gentleman speakers and was a wise and delightful arrangement.

Congress begun in song, "Send the light" and "Lead, kindly light." The President of the World's Congresses, Hon. Chas. C. Bonney, welcomed the assembly. The Vice-President of the Woman's Branch of all the Congresses, Mrs. Henrotin, said the foreign missionary societies have led all the women of this country in organizing and in handling money, and they have not received the credit

they deserve for this, from the general public. Mrs. Franklin Fisk, President of the Woman's Congress of Missions, said that in the recent Parliament of Religions there had been much to respect in ideas, much to love and admire in persons; that we believe "In every nation he that worketh righteousness is accepted with God," but there is also the higher truth: "God so loved the world." We know in whom we have believed and must declare it. The watchword of this congress is, "Jesus only." As Mrs. Fisk took her seat, we felt the Congress was now opened.

The Scriptures were read and prayer offered by Mrs. Capron. Mrs. Benjamin Douglass, whether of Chicago or California our own Mrs. Douglass, gave a twenty-minutes' address: "The Reason Why." "Why embarrass with a fusilade of small arms when Long Tom covers the whole range? There is *one* reason entirely adequate for calling together this assembly. It is embodied in the angels' song—Glory to God, good will to men. God's glory and man's chiefest good are not separate but blended, and make up the whole rounded sphere of Love and Duty." She pointed to God's glory manifested in creation, higher still in redemption; to man's highest glory, sonship, partnership—the word of reconciliation committed to him. So it is ours to give the great news of the Gospel of God—not civilization nor education, but the divine Redeemer. Dr. Washburn, President of Robert College, Constantinople, read a paper upon "The Aim of Missionary Work."

A locomotive of the Illinois Central R. R. just outside the hall was letting off steam and, at this time and throughout the sessions, was a great annoyance. A thunder-storm sprang up and added to the noise, as an Episcopal lady came forward to read the historical paper: "Missions as Promoted by Women in Great Britain," which was written for the Congress by Mrs. Charlotte Yonge, of England. The lightning flashed over our sky-light roof, the rain leaked in, faster, faster, and were those missionary women daunted? Not at all. They calmly raised umbrellas over their heads and leaned forward to listen. "If the windows of heaven were opened, could these things be?" read the brave lady from her page, and in answer the windows of heaven poured out a deafening tempest of rain, so that her voice was entirely lost.

Monday afternoon friends of the red man spoke for him: Bishop Whipple recited incidents to show the noble side of Indian character; Miss Collins gave a matchless illustration of Sioux chivalry; Mrs. Quinton, President of the Indian Association, followed with strong statistics.

Dr. Pentecost delivered an address on India, "the key to the whole missionary problem." The people are charming; he would rather face an audience of cultivated Brahmins than any other; but the popular religion is debasing. He was optimistic as to the future. The baptism of Krishna Pal was the battle of Hastings. When David went out with his sling there was a whizz and a whirr and a thud and a dead giant, and so it will be between Christianity and Hinduism, some day.

Rev. Geo. E. Post, M.D., of Beirût, Syria, gave one of those addresses upon "Medical Agencies," for which he is always in demand. When Christ said, "Thy faith hath saved thee," he meant faith in himself as a person and healer, not faith in his doctrine. Therefore, Dr. Post does not approve of the system which would require patients to listen to Bible reading before they can be treated.

Miss Burdette, the editor of *Tidings*, Chicago, representing the Baptist Home Missionary Society, presented a live paper upon the Afro-American. Her contention was for a fair chance for the colored man. "Give him the same opportunity as any other American. If he is down, lift him up. If he is up, help him to stand." She told of conventions composed of and presided over by Afro-American women. Fully one-half of Miss Burdette's paper had to be omitted for lack of time, and all through the Congress it was easier to make time by cutting down the ladies' papers than to stop the flow of oratory on the other side of the house. The closing address was by Miss Sybil Carter.

TUESDAY.

Tuesday morning offered great variety and was full to the brim. One member of the Salvation Army led in prayer, and Mrs. J. F. Willing, of New York, read a paper upon European Immigrants in this country. She laid emphasis on the public school as a place in which to train up patriotic citizens.

Dr. Ellinwood made one of his masterful speeches, which was interrupted by frequent applause. The printed topic was: "Reflex Influence of Foreign Mis-

sions upon Christendom, Commerce, Science, Spiritual Life," a horizon just suited to our Secretary. He touched upon missions as influencing Diplomacy, Exploration, Literature. An interesting passage was that about colleges in this country, Dartmouth, Willamette of Oregon, and Hamilton of New York, which have grown out of mission-schools to the Indians. The President of Hamilton held back a whole tribe of Oneidas from going over to the British in the Revolutionary War. In recognition of the service, Washington wrote a letter, Congress gave a grant of money, and Alexander Hamilton gave his name to that college at Clinton. Dr. Ellinwood did not omit Marcus Whitman and his service, by which Oregon, "instead of remaining a hunting preserve for the Hudson Bay Company, under Jesuit influences, is now a State of homes and churches." His closing argument was that missions furnish great proof of the power of God to transform men, instancing the New Hebrides, where there is no past history to account for the present transformation. "Now, we are told men have to have heredity. Vain repetition, 'heredity.' Why, we have seen those transformations in a day, an hour!" After this there was nothing to do but sing, "Shall we whose souls are lighted?"

Mrs. Emily Huntington Miller read an original hymn, of which the theme was: "As ye go, preach, saying, the Kingdom of heaven is at hand." She was followed by Mrs. J. T. Gracey in a paper on "Medical Missions." The battle for woman's medical education was fought out in this country before the call came for women doctors in the missions. Dr. Humphrey, of the Methodist mission in India, was the first to teach *materia medica* to a class of native women. The same church sent out the first woman physician to Asia, and Dr. Clara Swain "captured the women" at Bareilly. The Hospitals in China will stand as testimony of the love of American women for their Chinese sisters, if all the Americans in China should be driven out. Mrs. Gracey thought there are 360 missionary physicians in all the world, of whom 80 are women. She referred to the first medical woman sent to Korea, to Dr. Mary Bradford's steadfastness in cholera time, in Persia, to Dr. Mary Eddy, just gone to Syria—all Presbyterian missionaries. She paid a deserved tribute to the memory of Dr. Fanny Butler, who died in Kashmir several years ago. Results of medical missions: They have been a spur to higher education; have led women out into a larger place, as Mrs. Joshi who came to Philadelphia and studied medicine; they draw money gifts from Natives, as the Parsi gentleman of Bombay, who gave $50,000 for a Hospital; they were the occasion of the Dufferin medical movement; they have led to the modification of marriage laws in India.

Miss de Broen, who has a medical mission in Paris, longed to lay a cable between the audience and her "dear French people." An American lady helped her last summer; she wished she could have six Dr. Parkers at her Dispensary.

The afternoon of Tuesday was largely occupied with addresses on Home Missions. Mrs. Darwin R. James, of New York, whom most of our readers must have heard at some time, said there are ten millions of children in Protestant Sunday-schools in this country and as many more outside of them. She plead for ten millions of neglected children. She sketched the primary mission schools and higher schools which the Woman's Home Missions Committee of the Presbyterian Church seek to multiply in destitute places, and gave illustrations of their fruitfulness. Mrs. Emily K. Bishop, of Dayton, O., President of the Home Missionary Society in the Christian Church, read a paper; and Mrs. Flora K. Regal, of Oberlin, O., gave some solid information regarding the State Unions of the Congregational Church. They exist in every State and Territory except Delaware and Alaska, the members are women, and they contribute to six homeland Boards of the Church—for education, ministerial relief, building churches, parsonages, etc., etc. Rev. Egerton Young, for thirty-five years missionary among the Canadian Indians, gave a graphic talk.

A paper upon the "Ottoman Empire," by Rev. H. H. Jessup, of Syria, was more than simply read, it was gracefully introduced and supplemented by the reader, Rev. Geo. Ford, of the same mission. The venerable Methodist Bishop Taylor, of Africa, spoke.

WEDNESDAY.

At each session for the three days, Congress was favored with the singing of a new choir. The boy-choirs of two Episcopal Churches were much enjoyed, but specially sweet, where all was good, sounded "There's room in my heart for

Jesus," sung on Wednesday morning. Mrs. Herrick Johnson, of Chicago, led the devotional service, reading about the "voice crying in the wilderness." The first paper was by the Editor of *Woman's Work for Woman*, entitled: "History of Woman's Organized Missionary Work as Promoted by American Women." This covered both Home and Foreign Missions and the work of all denominations of Christians. Mrs. M. Louise Thomas, of New York, gave a short address, in which she said she is never going to use the word "heathen" any more of people outside of savage countries. Dr. Caroline Daniels, a Baptist Missionary, magnified the labors of Bible Women among the Telugus. Miss Edna Dean Proctor recited a poem, "The Kingdom of God." One stanza runs:

"Through storm and sun the age draws on
When heaven and earth shall meet,
For the Lord hath said that glorious
He will make the place of his feet:
And the grass may die on the summer hills
The flowers fade by the river,
But our God is the same through endless years
And his word shall stand forever."

The Parliament of Religion had, naturally, been referred to by several speakers. Mrs. Henrotin, at the opening of Congress, had said that if the theories of ethics held by the Orientals at the Parliament were right, yet, it was evident there was a screw loose somewhere when they were practically applied to the treatment of women. Dr. Pentecost had said that nobody had seen anything of the degrading religion of the common people of India, simply because he had listened to the cultivated men in the Parliament. But, on Wednesday forenoon, Rev. Thos. Craven, of India, in a clear, concise, and comprehensive speech, pointed out the tokens of missionary influence in India, as manifested by the Parliament.

1. The fact of these men coming and eating at hotels in Chicago. A few years ago this would have caused their disinheritance.

2. Their use of English was testimony to the mission schools, which Duff originated.

3. Their English was not parrot-like; they showed they had the sense of the language. Who made their reading-books and dictionaries? Baptists.

4. The drink habit in India is falsely charged upon Christianity. Common people cannot afford the imported wines. Long before missionaries went there they had their palm toddy. Who opposes the drink habit in India? Mohammedans? Hindus? No. John Evans, a Baptist, in season and out.

A strong and comprehensive paper upon "Woman Under the Ethnic Religions" was read by Mrs. Moses Smith, President of the Woman's Board of Missions of the Interior (Congl. Ch.). The Code of Menu forbids a woman to read the Scriptures or offer prayer by herself. She touched upon the despair of the temple women in India. Confucius and Buddha bring no ray of light to woman. Mohammed's example and the teaching of the Koran were discussed, and how bright the contrast of the Gospel of Christ!

A responsive reading introduced the exercises of Wednesday afternoon. A scholarly paper, "Women Under Jewish and Christian Religions," by Mrs. Charles, author of *Schönberg-Cotta Family*, was read by Mrs. Blatchford. It was too unified for quotation. It closed as follows: "If men should fail in righting wrong, if not a shield is raised in Israel, no doubt a Deborah will arise, but we intend to fight side by side, husband and wife together, woman forever helpmeet of man." Mention was made of a paper sent to this Congress, the last ever written by the late Miss E. J. Whately, of London, which it had been hoped she would bring herself. It will be printed with the others.

"Science and Missions: Their Mutual Dependence," by Prof. Wright, of Oberlin College, was one of the most satisfactory papers of the Congress. He suggested what missions have done for geography, philology, ethnology, and natural history; and, in turn, how the discoveries of modern science, like steamships and surgery, avail the cause of missions.

Mrs. A. F. Schauffler, of New York, read an enjoyable paper upon "Place of Woman's Missionary Work Among the Evangelistic Forces of the Church." She said that missions are a power for good in four ways: 1. By diffusing information. 2. By carrying on work, specifically for women and children. 3. By promoting systematic giving. 4. By training the young to an interest in missions. Very effective was her concluding passage—"think what if all this woman's work in the Church were blotted out." If you want to hear that and how each point was illustrated you must get Mrs. Schauffler to come and read her paper to your

Society. Mrs. Fairbanks, from Halifax, brought "congratulations and admiration from Nova Scotia" and that section. "I have come a great way, and my heart has been filled with joy while here." If the Congress had lacked anything up to this time in solidity, it was now made up by the paper on "Responsibilities of Christian Governments as to Human Rights," by Gen. Cowen, of Cincinnati. It contained many ringing truths, such as "Wrongdoing and decay are interchangeable terms." "Deaconess Work" was presented in a paper by Mrs. Robinson, of Detroit. Rev. Gilbert Reid, of China, had the good sense to decline to read his paper at the late hour when his turn came, but made some happy remarks. The usual courtesies of such an occasion were observed in closing; we sang the Doxology, and the Woman's Congress was dismissed with the benediction.

An evening session was held, the platform being occupied by gentlemen only, and, to-day, Columbus Hall has been echoing their voices (no doubt the locomotive has done its best to drown them), and this evening Mr. Moody will lead the very last thoughts of this memorable Congress upon a theme elemental to missions, "The Power of the Holy Spirit."

The rest of your friends have been listening to the speakers of the day, or improving the beautiful sunshine on the Fair Grounds, but I have stayed at home to give you this hurried record of what we wished you all, dear workers, might have shared.

E. C. P.

CHICAGO, October 5.

ACKNOWLEDGMENT.

SEVERAL friends and societies sent generous gifts for a Christmas entertainment of the Barranquilla school, to the care of Mrs. Ladd, before her recent return to Colombia. She acknowledged these in every case where the donors' names were known to her, but as there was uncertainty regarding two or three packages, she begs to thank the givers through this note.

SINCE LAST MONTH.

ARRIVALS.

August 16.—From Tungchow, China, Rev. and Mrs. W. M. Hayes and two children. Address, Worth P. O., Mercer Co., Pa.

August 29.—At San Francisco, Rev. and Mrs. W. J. McKee and three children, from Ningpo. Address, Salida, Col.

September 9.—At New York, two sons of Rev. and Mrs. M. E. Caldwell, from Bogota, to go to school in Lyndon, Ohio.

September 23.—At New York, Rev. and Mrs. Henry C. Velte and child, of Lahore, India. Address, Evanston, Ill.

DEPARTURES.

September 18.—From Vancouver, B. C.:
Rev. and Mrs. C. W. Mateer and Jeanne Mateer, returning to Tungchow, China.
Miss Hattie Noyes, returning to Canton.

The following new missionaries, for China:

Dr. Henrietta B. Donaldson, to Chiningchow.
Miss R. Y. Miller, to Wei Hien.
Rev. and Mrs. Courtenay H. Fenn, to Peking.
Rev. and Mrs. E. L. Mattox, to Hangchow.
Rev. J. A. Miller, to Peking.
W. F. Seymour, M.D., to Shantung Province.
Rev. and Mrs. F. E. Simcox, to Peking.
Rev. and Mrs. C. W. Swan, to Canton.

September 21.—From San Francisco, B. C. Atterbury, M.D., Mrs. Atterbury and child, returning to Peking.
Miss M. B. Ritchie, to join the Mission at Peking.
Chas. S. Terrill, M.D., and Mrs. Terrill, to join the Hainan Mission.

September 23.—From New York, Rev. and Mrs. Benj. W. Labaree, to join the West Persia Mission in Oroomiah.

September 30.—From San Francisco, Chas. H. Irvin, M.D., and Mrs. Irvin, to join the Mission in Korea.

DEATH.

August 5.—At Nodoa, Hainan, of diphtheria and nephritis, Flora Pierrepont, eldest child of Rev. and Mrs. Frank P. Gilman, aged six years and nine months. Another little daughter is buried at Macao.

BOOKS RECEIVED.

Brightening the World. By Hiram C. Haydn. (Anson D. F. Randolph & Company, New York.) Embossed paper cover, 35 cents.

Many subjects relating to the Home and State are touched on in earnest style in this unpretending volume, and it looks, at first, as if there are no foreign missions here. But it issues from a pulpit that knows not any scheme for "brightening the world" which does not embrace sending the Gospel to uttermost parts. We find excellent firebrands for cold missionary meetings, as: "Two cents a day! a dollar to evangelize the world! Shades of apostles and martyrs! think of the money that was spent last week on a grand entertainment or junketing around for pleasure." . . .

"The Providence of God is saying to the most favored nations, You can go little further till your brethren catch up. They must look after the hindmost, or the hindmost will look after them."

Among the Pimas. For sale by Woman's Executive Committee of Home Missions, 53 Fifth Avenue, New York. Price, 50 cents.

This is an account of the Pima Indians of Arizona and missionary efforts among them. The Apaches are also introduced to notice and the Nez Percés of Idaho, and the noble story of how Oregon was saved to the Union is told once more under the title, "Woman's Heroism" (p. 122).

It is a pity the proof-reading was not more carefully done.

Life's Everydayness. Papers for Women. By Rose Porter. (Fleming H. Revell Company.) Price, 75 cents.

Clews to Holy Writ; or, The Chronological Scripture Cycle. By M. L. G. Petrie, B. A. (American Tract Society.) Price, $1.50.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

DO not fail to give the Fall Letter sent from headquarters October 1st your careful consideration. It will suggest the particular lines of work that require attention, and also show where your help is most needed. It should be read in every Presbyterial, Auxiliary and Young People's Society in our territory. One hundred and sixty thousand dollars is again the aim set before us. This is only an advance of about 3 per cent., and we believe it can be reached. Will you do your share?

MISS MARGARET C. DAVIS, of Avalon, Pa., has been appointed to Woodstock, India. MISS CELIA J. RILEY, of New Gretna, N. J., has received her appointment to Barranquilla, U. S. Colombia. DR. HELEN NEWTON, recently appointed, and whose support has been assumed by Chester Presbytery, has returned with her mother for their field of labor in India.

Do not forget these new workers in your prayers as they enter upon untried experiences.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

FAMILIAR faces at the Friday meetings are becoming more frequent now. Those who have been away to mountain or seaside, are getting into their places. Strange ones, however, still predominate. They, with the many missionaries, make the meetings full to overflowing. With their presence, as well as the many good words we hear, the hour is much too short for us to more than see the faces of most of them. To give the names and stations of all the missionaries who have been with us the past month would more than fill the space allotted to us here.

The mothers present sympathized with Mrs. Kelso in the sorrow she felt at leaving her children.

Mrs. Lowrie, of China, has been with us two or three times, and now that she is to remain at home still longer we will hope to hear more from her.

REV. AND MRS. F. G. COAN, of Persia, have given us words of greeting. Many throughout the bounds of our Board have loving memories of his father, who did so much for us in arousing and stimulating interest in missions.

MRS. VAN HOOK, by request, repeated the story of Mirza Ibraham, and told of word just received of three more converted Moslems who were suffering for Christ's sake.

MISS GARVIN, of Japan, told us of her class of Bible women, and of the trials through which they had to pass in a country where women do not go about alone visiting places for the purpose of reading and teaching.

MRS. GARVIN, of Chili, urged their great need for more workers. In north Chili a man had by some means gotten a Bible, and by study of it had learned of Christ. He then read to and instructed others. Now they want to organize a church and have a missionary. In south Chili another place is calling.

REV. FRITZ FLEEDNER, of Madrid, Spain, son of Pastor Fleedner, founder of the order of Deaconesses at Kaiserworth, emphasized the words of Mrs. Garvin as to the need of a pure Christianity and a free Bible in Roman Catholic countries.

DR. MCGILVARY, of Laoland, was gladly welcomed again, after nine years' absence. He gave the good word that, except for two or three months, there have been accessions to the church every month for years. When he left the mother church numbered 692 mem-

bers; and seven colonies had gone out from it. He spoke earnestly of the great need of the eighteen new workers called for last May.

MRS. KERR, of Canton, China, spoke of the Religious Parliament which had just closed its meetings; of the number of religions there represented, and of the surety that *Christianity would win the world.*

WE have gotten a few copies of *A Plea for More Prayer for Our Missionaries*, with the hope that those who read will add the names of our own missionaries. Price, 2 cents each. *Soup Plates*, 6 cents per dozen. *Get the Women*, 1 cent each; 10 cents per dozen.

Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill. If but one copy is ordered please send postage as well.

From New York.

Prayer-meeting at 53 Fifth Ave., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half hour meeting for prayer and the reading of missionary letters commencing at the same hour.

AT the opening prayer-meeting, held October 4, we were privileged to welcome Mrs. Rhea, who added greatly to the interest of the meeting, drawing, as she said, special inspiration from the map of Persia which hung before her.

The meeting was led by Mrs. Beers, who urged especially upon Band leaders and officers of auxiliaries that prayer be always made a marked feature of all meetings. She quoted a member of one of the societies as having her feeling that it would be better to have less information, if need be, and more prayer.

Dr. Labaree said a few earnest words for Persia, where he had spent so large a portion of his life.

Most pleasant also was the testimony of a lady from St. Lawrence Presbytery, that she was in the city for a few days only, but determined to attend the meeting and had enjoyed a feast of fat things.

Get the Women, a leaflet which each lover of missions must read, has been added to our list of publications. Price, 1 cent each; 10 cents per dozen.

From Northern New York.

WHEN this is read our Fall Meeting will be a thing of the past, though at this writing we are busy preparing for it. We sincerely trust that it will accomplish as much, and more, as the meeting of a year ago. We earnestly hope that it will not simply engender an enthusiasm, born of the hour, which dissipates itself almost as soon as born. Surely, with the record still fresh in our ears of two such lives devoted to the cause as Mrs. House and Miss Sue McBeth, we should all be led to ask for grace to enable us to go and do likewise.

WE are sure that there will be a hearty response for the money to enlarge and repair the Wang Lang school, started and consecrated by Mrs. House's prayers.

SINCE our Spring Meeting we have adopted into our missionary family, Miss Jennie Mc Lean, of Canada, who is stationed at Salmas, Persia. We commend her to the missionary interest and prayers of all our Auxiliaries and Bands, though at this writing Miss McLean will probably become the missionary of the Second Street Church, Troy, N. Y.

WE desire once more to remind the Auxiliaries and Bands that, when they are in need of information as to where boxes would be acceptable, they are to write to either Mrs. F. C. Curtis, 17 Washington Ave., Albany, or to Miss M. C. Eddy, Glenwood Ave., Troy.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

WE call attention again to the circular letter sent out by the Secretaries, to the appeal for our new work, and to the leaflet, "Enlarge thy Coast." Did you read and consider them prayerfully at the last Missionary Meeting, dear workers?

NEARLY time for thank-offering services, and fully time to begin to prepare for them. Send to 1107 Olive Street for helps.

PREPARATIONS are under way for a Rally of Bands, S. Schools and Jr. C. E. Societies of St. Louis Presbytery. The desire is to interest and inspire the young people, and rally them for Missions. Why not such a rally in all our larger towns?

WE look hopefully forward to cheering reports from the Synodical Meetings at Carthage, Mo., and Andarko, Ind. Ter.

IT was a pleasure and honor to greet Miss Campbell and Dr. Phillips, missionaries returning to India, and to listen to their words of cheer, at a recent Board Meeting.

"MOSUL Within and Without," in Sept. *Children's Work*, should be read at all our Band Meetings. It is a most vivid word-picture of Mosul's needs, and of our missionaries' needs.

MITE boxes! Mite boxes!! Plenty of them at 1107 Olive Street. One Sabbath School has taken a share in the ship "Nassau," and the mite boxes are to be filled full by Christmas to pay for it.

MRS. C. K. HUME, Caldwell, Kan., has kindly consented to visit for the Board in Indian Territory, to organize new societies, and to create an interest in the work of Foreign Missions.

WE have just issued a catalogue of leaflets and helps for use in our own auxiliary societies and bands, but would gladly mail the same to

others for one cent postage. *The Watching Miriams of To-day*, price 1 cent each, 10 cents a dozen, from the pen of Mrs. Mead C. Williams, is our latest publication. From the Occidental Board we have purchased the leaflet *A' Tsun.* Those who have contributed to the Building Fund of the Chinese Home, will be interested in this touching story. Price 2 cents. For all these, send orders to W. B. S. W., 1107 Olive St., St. Louis, Mo.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

IT has been decided to hold the Woman's Congress of Missions in our new Presbyterian Mission House about the middle of March. Meetings have been held with the officers of the Boards of California, and we hope soon to be able to put the full details of the meeting before you. We would suggest to all our workers outside of San Francisco, that they make their plans, as far as possible, to visit the Mid-winter Fair during the month of March. We hope to have the largest and most profitable missionary meeting ever held in this city. The annual meeting of the Occidental Board will follow soon after, so that delegates to this meeting can come in time for the Congress.

IS it too early to think of putting aside something for Christmas gifts for some of Christ's little ones? How far a little money will go in our work in heathen lands. Do not forget to make a special offering to the Saviour for those in darkness while you give so much to those about you.

ONLY five months more before our year closes. What are you doing to redeem your pledges? Some of our auxiliaries have not yet taken special objects. If you can do so please send at once to our Special Object Secretary, Mrs. Russell.

ANOTHER little one has been sent to our Dr. Effie Bailie. Her little Beth, who is now about two years old, is quite frail, and we fear she will have to be sent to America. Mrs. Bailie had to leave Suchow with Beth during the hot summer. They travelled third class to Japan.

OUR faithful missionary, Miss Culbertson, is still East. She is greatly missed at the Home, but we are fortunate in having Miss Housworth to take charge of the work during her absence.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1893.

(PRESBYTERIES IN SMALL CAPITALS.)

BLAIRSVILLE.—Derry, 18.80, Bessie Milliken Bd.. 3.65, S.C.E., 13.32; Greensburg, 1st, 25; Greensburg, Westm'r 25; Jeannette, 5.65, Rain or Shine Bd., 5; Johnstown, 7.75, I will try Bd., 5.50; Morrellville, 7.92; New Alexandria, 10; Plum Creek, 10; Poke Run, 9.79, Silver Links, 5 29. 152.67

CHESTER.—Avondale, 41; Berwyn, 2, Boys' Bd., 4.25, Mustard Seeds, 1; Chester, 1st, 5; Coatesville, 25; Lincoln, Willing Helpers, 30; Middletown, 7.59; New London, 6; Oxford, 100, S.C.E., Jr., 3.14; Wayne, 25; West Chester, 1st, 70; West Chester, Westm'r, 13.99, S.C.E., Jr., 5.50; West Grove, 6.25. 345.72

LEHIGH.—Allentown, 1st, 17; Bethlehem, *20; Catasauqua, Bridge St. Bd., 20; Easton, 1st, 35; Hazleton, 14.92; Mauch Chunk, 60; Reading, 1st, 21.35; Shawnee, 25, Sunrise Bd., 2; Summit Hill, J. White Bd., 6; Upper Lehigh, 25, 246.27

NORTHUMBERLAND.—Berwick, 3; Bloomsburg, S.C.E., 4.32; Beech Creek, 3.40; Chillisquaque, 23.75; Milton, 26; Williamsport, 1st, 120.36; Williamsport, 2d, 26.71; Williamsport, 3d, 13.34, 220.88

PHILADELPHIA.—Arch St., S.C.E., Jr., 11.53; Atonement, Olive Branches, 2.45, S C.E., 14.34; Beacon, D. Livingstone Bd., 3; Bethlehem, Y.P.Ass'n., 35; Holland Mem'l, S.C.E., 6.50; N. Broad St., 162.38, Wadsworth Bd., 17.45; Princeton, S.C.E., 40; West Arch St., Y.P.Soc., 51, S.C.E., 20; Mrs. E. L. Luinard, 100, 463.65

LEGACY.—Mrs. Jane Page, dec'd, Phila. 285.00

MISCELLANEOUS.—Lock Haven, Pa., Miss Eva C. Fredericks, 25 cts.; Phila., Miss M. H. Brown, 5; Interest on investment, 106, 111.25

Total for September, 1893,	$1,825.44
Total since May 1, 1893,	$16,288.37

MRS. JULIA M. FISHBURN, *Treas.*.
September 30, 1893. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to September 20, 1893.

ALTON.—Alton, 7.50, S.S., 20; Belleville, 8.50; Carlyle, 3.25; Carrollton, 9.50; Bethel Ch., 3.55; Sparta, 8.40, S.S., 12.50; Virden, 3.60 (less Pby'l Ex. 2.30), 74.50

BLOOMINGTON.—Bement, 7.50; Champaign, 23.75; Clarence, 7.20; Clinton, 20, Col. off., 10; El Paso, 5.50; Lexington, 18.32; Minonk, 9.40; Piper City, Neely Band Sr., 16.32, ditto Jr., 14.11; Rankin, C.E., 11, C.E. Jr., 4; Tolone, 18.75, Col. off., 2.25, 168.10

BOULDER.—Boulder, 11; Cheyenne, 10; Ft. Collins, 5; Ft. Morgan, 2.50; Greeley, 10; Longmont, 9; Rawlins, Wyo., 2.50; Timnath, 3.75 53.75

CAIRO.—Anna, 2.50; Bridgeport, 1.30; Cairo, 4; Carbondale, 6.75; Carmi, 4.50; Centralia. 4; Cobden, 1.40; DuQuoin, 10.75; Fairfield, 90 cts.; Flora. 8.75; Golconda, 1.10; Mt. Carmel, 1.50; Murphysboro, 1.50; Linn, Always Ready Band, 2.50; Odin, Earnest Workers, 10.45; Olney, 2.80; Pasturefield, 75 cts.; Shawneetown, 13.50 78.95

CEDAR RAPIDS.—Anamosa, 6.68; Bellevue, 2.01; Cedar Rapids, 1st, 45. Holmes Bd., 10; 2d, 30, King's Children, 8; Coe College, Y.M. and Y.W.C.A., 32.05; Clinton, 222, C.E., 2.75; Centre Junction, 4; Lyons, 4, River Lights, 6; Linn Grove, 25; Mt. Vernon, 25.75; Marion, 15; Mechanicsville, 12.45; Onslow, 2.75; Scotch Grove, S.S., 3.74; Vinton, 87.31, S.S., 25; Wyoming, 5, S.S., 5. 579.49

CENTRAL DAKOTA.—Artesian, Earnest Workers, 2.50; Brookings, 4.28; Flandreau, 8.26; Huron, 13.45; Madison, Pearl Seekers, 10.50; Manchester, Bd., 4, 42.99

CHICAGO.—Chicago, 3d, 50, Boys' Bd., 7.50, Seed Sowers, 10; 4th, Do Tell Soc., 1.71; Ch. of the Covenant, 9.22; Campbell Park Ch. C.E., 30; Coal City, 4.80; Hinsdale, 5; Joliet, Central Ch. 20, S.S., 5.96; Lake Forest, Y.P.S., 8; Maywood, 10; Peotone, 15.06, S.S., 5.14, 182.39

COUNCIL BLUFFS.—Audubon, 1, Willing Workers, 5; Guthrie Centre, 4, 10.00

CRAWFORDSVILLE.—Attica, 6.45; Beulah, 24.12; Bethel, 8; Crawfordsville. Centre Ch. C.E., 10; Clinton, C.E., 6.87; Dayton, 40; Delphi, 53.75, C.E., 9, Mrs. C. J. Bowen, 100; Elizaville, 5; Fowler, C.E., 3; Frankfort, 18; Kirklin, 1; Ladoga, C.E., 7.65; Lebanon, 10, Y.L.S., 5; Newtown, 6.50; Romney, 12.50, Mitchell Memorial, 25, King's Daughters, 7.50; Rockfield, 1.40; Rockville, 20; Spring Grove, 16; Thorntown, 15; Veedersburg, C.E., 5; Waveland, 2.50, Mispah Bd., 2.50, S.S., 2.50, C.E., 2.50, 426.74

DUBUQUE.—Dubuque, 13.80, C.E., 4; Coggon, 9.86, Bd., 7.14, S.S., 1.31; Hopkinton, 5, Y.L.S., 1; Independence, 23.75; Jessup, 1.85; Lansing, 7.25; Manchester, 4; Pine Creek Ch., 12.10; Sumner, 7; West Union Bd., 1, 99.06

FT. WAYNE.—Ft. Wayne, 1st, 18, S.S., 29.76; Goshen, 45.86; Kendallville, 1.75, S.S., 2.81; Ligonier 4; Waterloo, 5, 107.18

FREEPORT.—Freeport, 1st, 25; Galena, 1st, 12.50; Middle-creek Ch., 71.30; Polo, 8.35; Oregon, 10.56, Lend a Hand Bd., 2.65; Rockford, Westminster Ch., 6, 136.30

GRAND RAPIDS.—Grand Rapids, 1st, 10; Westminster Ch., 11.50, 21.50

GUNNISON.—Grand Junction, 12.00

INDIANAPOLIS.—Indianapolis, 2d, Mr. William S. Hubbard, 500.00

IOWA.—Burlington, 8; Fairfield, The Gleaners, 17.75; Kossuth. 20; Keokuk, 3; Libertyville, 4; Mediapolis, 4; Mt. Pleasant. 35; Ottumwa, 25; West Point, 20; Winfield, 10, 146.75

LAKE SUPERIOR.—Ishpeming, 10.97; Marquette, 30.35, Bd., 25; Menominee, 31.71, 98.03

LANSING.—Battle Creek, 25; Homer, No. 2, 2; Jackson, 10, Plurence Soc., Mr. Reeves, 5, 42.00

LOGANSPORT.—Concord, 95 cts.; Crown Point, King's Children, 13.75; Hammond, 3.93, Infant Class, 34 cts.; La Porte, 8.75, C.E., 4; Logansport, 1st, Boys' Ind. Miss. Cir., 6.50; Michigan City, 5.84; Monticello, 5.50, C.E., 10.75; Mishawaka, 5; Plymouth, 4.42, C.E., 8; Remington, 6.47, C.E., 7.50; Rochester, 1.95; Union Ch. C.E., 3; Valparaiso, S.S.M.B., 7, 103.65

MANKATO.—Blue Earth City, 7; Delhi, 5.35; Pilot Grove, 12; Worthington, 8.40, 32.75

MATTOON.—Assumption, 5; Pana, 23.10; Paris, 25; Shelbyville. 20.50, Col. off., 3.20; Vandalia, 12.50, 89.30

MAUMEE.—Defiance, 9.80

MINNEAPOLIS.—Buffalo Ch., 3; Minneapolis, Highland Park Ch., 4.75, King's Messengers, 15; Bethlehem Ch. C.E., 12.50; 5th, 3.70; Westminster Ch., 50; Stewart Memorial Ch. C.E., 10; Andrew Ch., 25, 123.95

MILWAUKEE.—Milwaukee, Calvary Ch., 18; Immanuel Ch., 110; Ottawa, 2; Waukesha, 15.65, 145.65

NIOBRARA.—Hartington, 5; Pender, 5, C.E., 3; Wakefield, 3.37, 16.37

OTTAWA.—Aurora, C.E., 5; Streator, C.E., 10, 15.00

PUEBLO.—Colorado Springs, 1st, 17.28; La Veta. 3.37; Pueblo, Fountain Ch., 1.13, Mesa Ch., 26.73; Trinidad, 1st, 1.35, 49.86

RED RIVER.—Argyle, Band, 5; Fergus Falls, 11; Maine. 7.55, C.E., 2, 25.55

ROCK RIVER.—Aledo. 12.97; Ashton, 6.25; Centre Ch., 5; Dixon, 9.50; Fulton, 5.65; Franklin Grove, 5; Garden Plain, 2.85; Geneseo, 8.35; Milan, 5; Morrison, 15, Willing Helpers, 2.25, King's Birdies, 8.50; Newton, 4.68; Norwood, 4.05. Willing Workers, 1.05; Ruth's Bd., 6.25; Sterling, 11, 113.35

ST. PAUL.—St. Paul, Central Ch. 26.89, Y.W.B., 25, 51.89

SPRINGFIELD.—Decatur, 50, Brier Bd., 5, Star Bd, 2.50; Farmingdale. 15; Jacksonville, State St. Ch., 43.11, Y.L.S., 12.50; Westminster Ch., 46.35; Portuguese Ch., 5; Lincoln, 5; Maroa, 5.50; Mason City, 33.75; Murraysville, 10.36; North Sangamon Ch., 15; Petersburg, 5; Pisgah Ch., 7.50; Springfield, Brainerd Chapel, 20.30; 1st, Y.L.S., 5.30; 2d, 20, Y.L.S., 18.75; Unity Ch., 4.85; Virginia. 7.50, 338 27

WHITEWATER.—College Corner, 7.05; Connersville, 7; Ebenezer, 3; Forest Hill. 5; Greensburg, 46.60; Liberty, C.E., 4; Mt. Carmel, 3.50; Rushville, 10; Richmond, 32.60, 118.75

WINONA.—Chatfield, C.E., 17.50; Kasson, 8, 25.50

WINNEBAGO.—Appleton, Memorial Ch., 30, S.S., 30.; Marshfield, 15, Steady Streams, 7.71, 82.71

MISCELLANEOUS.—Converse, Ind., Mrs. M. C. Kelsey, 2.35

Total for month,	$4,124.49
Total receipts since Apr. 20,	$14.863.18

MRS C. B. FARWELL, *Treas.*
Room 48, McCormick Block.

Chicago, Sept. 20, 1893.

Receipts of the Woman's Board of Foreign Missions of the Presbyterian Church, for September, 1893.

BINGHAMTON.—Binghamton, North, 25; West, 25; Marathon, 10; McGrawville, 5, 65.00

BOSTON, MASS.—Boston, Columbus Ave., 10, Y.L.S., 16; East Boston, 15, Pearl Seekers, 20; Litchfield, N. H., Golden Star Bd., 5; Portland, Me., 10; Quincy, 10; South Boston, 5; Woonsocket, R. I., 1.87, 92.87

BUFFALO.—Buffalo, Ch. of the Covenant, Hopeful Bd., 17; North, 18; Jamestown, 1st, S.S., 15, 50.00

CAYUGA.—Auburn, Westminster, 1.37, Miss. Bd., 1.25; Fair Haven, 2.75; Sennett, 4; Weedsport, Memorial Bd., 40, 49.37

CHEMUNG.—Big Flats, 16.50; Dundee, 15; Elmira. 1st, 28.40; Lake St.. 30, C.E., 15; Havana, 11; Hector. 8; Horseheads, 10; Mecklenburg, 13.50; Monterey, 5; Moreland, 5; Sugar Hill, 4, C.E., 1.70; Watkins. 18.50. 181.60

GENEVA.—Canandaigua, 37.50; Geneva, 1st & North. 50; Penn Yan, 30; Trumansburg, 12.50; Waterloo, Warner Soc., 15, 145.00

LONG ISLAND.—Amagansett, 5; Bridgehampton, 15.70, one member, 50; Mattituck, 3.50; Middle Island, 15, Y.P.S., 12.50; Moriches, 5; Southampton, 22.42; West Hampton, 11,37, 140.49

MORRIS AND ORANGE, N. J.—Morristown, 1st, 200.00

NASSAU.—Huntington, 1st, 15, Y.L.S., 15; 2d, 5; Springfield, 8.53, 43.53

WESTCHESTER.—Brewster, 4; Katonah, 5; Mahopac Falls. 10.50; New Haven, Ct., 5.60; Peekskill, 1st, 100; Thompsonville, Ct., 11; Yonkers, Westminster, 25, 161.10

MISCELLANEOUS.—Union Springs, M. A. Padmore, 3.07; Noroton Heights, Ct., Jr, C.E. mite boxes, 3, 6.07

Total,	$1.135.03
Total since April 1,	$16,918.58

MRS. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West 17th St., N. Y. City.

Receipts of the Woman's Occidental Board of Foreign Missions for the month ending Sept. 23, 1893.

BENICIA.—Napa, 31.50; Santa Rosa, 10; Mary Lyon Soc., 22.15; Vallejo. 7.75, 71.40

LOS ANGELES.—Alhambra, 7.40; Anaheim. 5; Azusa. 17; Carpenteria, 1.50; Colton, 4.55, S.S., 4.60; Elsinore, Do-What-You-Can Bd.. 2.95; Los Angeles, 1st, Round Table of the King, 6.45, Archie Hodge Bd., 21; Bethany, 3.63; Boyle Heights, 2.50; Chinese Morrison Bd., 11; Grandview, 8; Immanuel, Young Ladies Soc., 10.85, Mary T. Minor Bd., 11.04; Spanish, Estrellas de la Mañana, 3 75; Glendaleper, Mrs. Byram, 5; Montecito, 6; Pomona, 3; Orange, Golden Links, 6.75; Redlands, 20, Orange Blossoms, 10; San Bernardino, 5; San Diego, 38.85; Santa Barbara, 10, 225.82

OAKLAND.—Alameda, C.E., 10; Berkeley, 27.50; Centreville, 2.30; Danville, C.E., 1.10; Oakland. 1st, 25.75; Brooklyn, 87.25, Sailor Bd. No. 2, 6, C.E., 27; Centennial, 2, C.E., 21.50; Welsh, 15.50; North Temescal, 3.75, 229.65

SAN FRANCISCO.—San Francisco, 1st, 7, In His Name, 39.65, Miss Latham's Class, 6, Miss Reynolds's Class, .50; Calvary, 72.25; Franklin St., 10.40, Stepping Stones, 2.55; Howard, 5.60; Lebanon, 8.25; Trinity, 25.70; Fidelias, 9, Happy Thoughts, 2, Our Little Corner, 10, S.S., 10; Westminster. 6.60, Infant Class, 10; M. Bd. Faithful Workers, 6.65, Mattie Nash Bd.. 18, 250.15

SAN JOSÉ.—Cayucos, 9; Los Gatos, 10; Monterey, 4.25; San José, 1st. 87; Alex. Duff Soc., 7.75; 2nd, 16.15, San Luis Obispo, 5; Santa Clara, 12; Shandon, 12.70; Watsonville, 38, 201.85

STOCKTON.—Fresno. 4; Hickman Willing Hands. 2; Merced. 6.75; Modesto. 1.25; Montpelier, King's Sons and Daughters. 1; Oakdale S.S., 2, 17.00

MISCELLANEOUS.—Mrs. E. H. Counce, Washington. Kan.. 3; Mrs. George Montgomery, 75; Board rec'd at "Home," 105, 183.00

Total for month,	$1, 178.87
Total since March 25, 1893,	$2,708.80

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Calif.

Sept. 23, 1893.

Receipts for Foreign Missions of the Woman's North Pacific Presbyterian Board of Missions from March 31 to September 19, 1893.

OLYMPIA.—Tacoma, 1st Ch., 125, Infant Class, 25; 2d, Ch., C.E., 5; Edison Ch., 1.61; La Camas, S.S., 2.50, 159.11

PORTLAND.—Portland, 1st, 137.34, Jr. C.E., 5.50, B.B., 5, Y.L.M.S., 87.50; Calvary Ch., 75.57, C.E., 81.25, Bd., 6; 3d Ch., 10; 4th Ch.. 8, 416.16

PUGET SOUND.—Seattle, 1st Ch., 15; Waitsburg, 20, 35.00

WALLA WALLA.—Walla Walla, 5, 5.00

WILLAMETTE.—Albany, C.P. Soc., 7; Brownsville, 3.90; Eugene, 4.50, S.S., 4.16; Gervais, 3; Lebanon, 2, C.E., 6.30; Independence, 13.89; Mehama, 3; Salem, 36.31. Bd., 15, 99 66

Balance March 31st,	$353.20
Total Receipts to September 19th,	714 33
Total,	$1,067.53

MRS. CHARLES E. LADD, *Treas.*,
Portland, Ore.

INFORMATION CONSERVATION, INC.
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